

The Baptist Record



OLD SERIES, VOL. XXXXI.

"THY KINGDOM COME"

JACKSON, Miss., MAY 8, 1919.



NEW SERIES, VOL. XKL, No. 19.

Rev. R. L. Gillon has resigned the pastorate at Houston. We do not know his plans.

In the race of life it is not a question of time and opportunity. It is a question of conscience and order and energy.—E. W. Stephens.

Rev. T. L. Holcomb began his work as pastor at Columbia the first Sunday in May, having returned from over-seas service as a "Y" secretary.

The church at Camden has secured Rev. J. C. Robinson as pastor who gives them one afternoon and one evening appointment in each month.

Mississippi has a number of young men who complete their work in our seminaries this month. They ought to be brought home and set to work in our state.

Did you remember to thank the Lord for the good rain you got the last day of April? Don't wait till you are in distress to talk to Him about the weather.

Quite a number of church treasurers or pastors or other representatives of the churches sent in their money for Home and Foreign Missions just too late to be counted in the report for this year. Better late than never; but better never late.

In the drive for funds to support the Salvation Army soon to be made, it is said that \$700,000 will be used in the erection of buildings in the South. Of this \$12,000 will be used in Jackson and \$12,000 in Hattiesburg.

Secretary R. B. Gunter, President J. L. Johnson and Dr. J. T. Christian on behalf of the Education Commission made a raid on the Baptist Churches of Meridian Sunday and Monday. They will make a report of results later.

Six deacons were ordained recently at Bude. Seven were received into the church, three for baptism. Pastor N. R. Stone now has brethren M. K. Thornton and Sam Raymorn with him in a meeting at Petal.

If you have not made reservation for a berth in the sleeper to Atlanta, you are probably too late now. However a train with through coach leaves Jackson at 1:45 every day. Some of the messengers will go Monday, others on Tuesday.

On a recent Sunday night Dr. Theodore Whitfield baptized the one thousandth member of the First Church at McComb. In the eight years of his pastorate there have been 840 additions, net gain nearly 500. With two other Baptist churches in McComb with about 400 members each, it begins to look like a pretty good town.

The Second Church at Columbus after a visit by the budget man adopted the budget and assumed the support of their own church for the future, relieving the board. They have also determined to pay off the \$1,300 debt on the pastor's home. Brother A. H. McGregor is pastor and the whole church is feeling good.

T. T. Martin and T. W. Gayer have formed a partnership in evangelistic work and as pastors of the church at Orlinda, Tenn. Brother Martin is already favorably known wherever this paper goes and many of our readers know Brother Gayer also. He is most highly commended by those who know him best, especially by professors in the Louisville Seminary. The work of the churches and of the kingdom is safe in their hands.

ATTENTION W. M. U. DELEGATES

Credential cards will be given you on Wednesday afternoon, May 14th, at Baptist Tabernacle, Atlanta. Note the list of delegates in this issue. Please be on time.

M. M. LACKEY

The Deaf Mississippian is a neat publication issued from the State school for deaf and dumb pupils. The new superintendent is Prof. Wirt A. Scott a native Mississippian reared in Tate County, but who has been connected with similar state institutions in Texas and Oklahoma for many years.

The Mississippi Children's Home Society has in its care a girl of sixteen who was made an orphan and left crippled by the recent cyclone in the Delta. She is in need of schooling and a home where she may be fitted for a useful life work. This is a good opportunity for somebody who wishes to do good in the Master's name.

Pastor J. C. Robinson of Canton, is having a three-headed training school in his church this week, Miss Brown and Messrs. Byrd and Wilds being with the Sunday School and B. Y. P. U. workers. This congregation has just gotten into the handsome new church and is paying off the notes as they fall due.

The gifts to Home Missions from Mississippi in the year just closed are over \$41,000, that is about one-third over last year. The gifts to Foreign Missions were about \$55,000, which is a still larger increase over last year. The contributions for last year were Home Missions \$31,828 and Foreign Missions \$39,082. While we did not reach the figures to make our part of the \$2,500,000, yet there was a very healthy increase.

Dr. Zeno Wall has issued as a pamphlet the sermon preached before the faculty and students of the Seminary and Training School of Louisville on Missionary day, March 26th. It is on "The Heavenly Commission, Compassion and Conception," from the text "Go out into the highways and hedges and constrain them to come in that my house may be filled." You will be interested and profited in reading it.

We are glad to get the news from your churches while it is new. If it is a month old it is likely to be stale. Don't wait till the summer's over to give an account of your work. Give it while it will do good. The Baptist Record is not intended to be a volume of ancient history. It will be valuable as history of the past some day, but it is intended now for people who are doing things.

A few years ago while a Holy Roller meeting we heard a sister deliver a testimony in the midst of which she two or three times dropped into the "speaking with tongues." Most of her testimony or exhortation was delivered in English which was easy to understand but two or three times a sentence apparently was injected in an unknown tongue. But since we have thought it over we have come to the conclusion that we have heard some of our Baptist sisters who had her beaten in the matter of speaking in an unknown tongue. They are generally in the choir and their message is set to music, but they were equally as successful in delivering it so that nobody understood a word they said. Paul said something about waiting for an interpreter.

Pastor M. J. Derrick of Sumrall, Bassfield and Oral, reports \$711.30 given for Home and Foreign Missions; \$182.30 more than last year. Sumrall gave \$376.12, which is \$97.47 more than last year, and \$16.12 over the apportionment. Bassfield gave \$157.17, or \$55.82 more than last year. Oral gave \$177.01, or \$57.00 over the apportionment and \$29.61 over last year. Brother Derrick is doing what he can to meet the great need.

The League Covenant was adopted by the full counsel in Paris last Monday. It was done without amendment though the Japanese and French had proposed amendments. The Counsel also adopted resolutions providing for bringing the ex-kaiser to trial before five judges appointed by the United States, Great Britain, France, Italy and Japan. Perpetrators of acts in violation of the recognized rules of war will also be demanded to be brought to trial before the nations against whom the acts were committed.

There ought to be a large attendance of men and women at the Southern Baptist Convention in Atlanta. All will be glad to hear Dr. Love since his return from Asia. Men like Dr. Truett and Dr. Dodd who preached to the boys in France will doubtless report their experience. The question of an Education Board will come up. The largest plans for mission work we have ever made will be projected. See that the pastor and some other from your church goes and brings report of it.

Dr. McGlothlin says if all the Protestant-Pedobaptist bodies would renounce infant baptism, in 100 years the Catholic church would be dead. This is probably true and everyone of us knows that infant baptism is an offence against God and a sin against his word. But how many Baptist preachers in Mississippi have ever condemned it in their pulpits? Are you looking for a text? The writer once used the following, "In vain do ye worship me, teaching for doctrines the commandments of men."

The people of Newton have rallied to the needs of Clarke College. Money has been raised for putting the buildings in order and they propose to guarantee Dr. Beasley's salary as president for next session. The Education Commission will assist them, and it is understood that Dr. Beasley will remain and expects to fill all the buildings with students next session. There is no better man for this work anywhere and all are to be congratulated on the bigger program for the future. There were twenty-five young preaches among the students the past session.

You may have read the little book "Hindenburg's March to London," written by a German about two years ago, in which he describes the imaginary triumphant entrance of Hindenburg's army into England and the capture of London. It reminds us of a story of many years ago. There was an idiotic boy who saw a mule grazing on the edge of a lake. He decided to have some fun by scaring the mule and make him jump in the lake. The idea was so funny that as the boy crept through the grass he twice lay down and rolled in uncontrollable laughter. At last he got close enough to jump up and cry "Boo!" The mule wheeled and—kicked him a summersault. When the boy had recovered sufficiently to speak, he remarked, "Well it is a good thing I had my fun beforehand."



Dr. J. B. Gambrell, President of the Southern Baptist Convention, calls attention to the regularity with which every religious conference promoted by Unionism hastens to metamorphosize itself into a program.

There are in the United States about 60,000-
000 persons who are not identified with any re-
ligious denomination. These extra-denomina-
tional organizations could appeal to them, if they
had a spiritual dynamic capable of creating a
constituency. Confessedly they have not. Their
'call' is to manage constituencies others created,
so far as the record shows. They do nothing for
the lost, though they claim to be wise enough to
direct others who have led millions to Christ.
While they berate the denominations for waste-
fulness and "inefficiency" they spend more
money winning nobody to Christ than some
Christian bodies require to win to Him 100,000
souls.

I suppose the Federal Council of Churches is in fact an organization formed by the responsible representatives of the denominations in it, and that it is to some extent responsible to these bodies. But this is not true of the Y. M. C. A., and it is not true of the characteristic aggregation which comes into being over-night, calls itself inter-denominational, and sets up with a lot of officials and secretarial workers, not to create a constituency or to serve one it has already created, but to clamor from press, platform and circulating letter for the support of Baptists, Methodists, Presbyterians, Episcopalians and the rest.

men from various denominations as they can command and whom they think have enough personal influence to secure some following from their denominations. The Unionists habitually avoid getting the official spokesmen of the denominations. These are not the men they want, for these would speak the will of their own Christian group, and not that of the self-chosen dictators who called them together.

Their motives may be high and pure when they claim that their organizations to discredit the denominations are inter-denominational. But if their motives are high, their brains must be far scarcer than their worst enemies have ever said they were. If a business men's league in my city with a lot of foreign exploiters in it, should go to work to discredit every merchant and manufacturer in the city, in order that it might take over all the business houses and run them, every store-keeper in town would get busy kicking out those hypocritical exploiters.

I have been struck with the patience of the various denominations in dealing with these "inter"-denominational movements. With no constituency of their own, they do not hesitate to criticise as "inefficient" and "narrow" and as "failures" the great evangelical bodies that have made America the most Christian nation on earth. They absolutely ignore the fact that each denomination has its own activities for bringing the Kingdom of Christ; that it knows far better than these would-be proselyters how to elicit and direct the energies of its own people.

In setting forth the attitude Baptists should assume toward this stream of "inter"-denominational propositions, Dr. Gambrell says that we should be content to be in the minority, if necessary, in fighting this astute Antichrist proposal of Union, and that we should remember that these Union conferences are fixed and managed by men who do not hold the democratic view of religion. Dr. Garbrell adds:

The description is full of significance. I have handed it to a cartoonist and now submit the result for publication with this article, because I believe with Doctor Gambrell, "If anybody will draw and publish that picture, it will carry to the common mind the exact situation," and it is the common mind of our great brotherhood which I would above all else seek to serve.

and crew, who are the rank and confessed enemies of the great principles of democracy and of the gospel as set forth in the New Testament; who do not even agree among themselves as to the fact of sin and how to be rid of it without an equally rank disloyalty to Jesus Christ, our Lord and Saviour. Those poor Baptists aboard the Union Boat have just as much chance of guiding this craft to a safe harbor as one has of lifting himself upstairs by his own boot straps.

A MOST ENJOYABLE OCCASION

Many interesting and instructive speeches were made by different citizens of the town. Rev. R. B. Gunter, our efficient Educational Secretary was present and his speech brought much information and interest to all who heard. Mr. Buckwalter of Laurel, but who has large saw-mill interests in this county told of his high appreciation and genuine interest in the school. Rev. Bracey Campbell, of Mississippi College, a former graduate of Clarke spoke pleasingly of some of the men and women who have been discovered and developed by the college and thus revealed the need and place of the school.

It was nearly mid-night when the guests took their departure, but none seemed to be weary and all said it was one of the most enjoyable occasions of their lives.

And more! President Beasley has consented to remain with the school give up all but one Sunday of his church work, and give all his time to the school. A strong faculty will be secured and the college will be in position to do the very best work next session.

Very hopefully,

WHAT-ONE SEES ON A COUNTRY
JOURNEY THROUGH CHINA.

More than two weeks ago we left the railroad at Lantsun for Pingtu and a tour of our North China Mission Stations. We have now reached Chefoo from which port we sail for Tientsin enroute to Peking. Perhaps our readers would like to know something of the roadside scenes in such a journey.

Well, to start with, the "chentza" and the pack animals first attract the attention of the "tender-foot." We described the "chentza" in a former article. The pack animal is literally "a beast of burden" in the East. These animals are small mules and donkeys. The amount of freight which is packed on the back of one of these animals is at first sight an astonishment to the Western traveler. In certain parts of Shantung Province one meets an occasional cart, usually drawn by three mules, with one mule in the shafts and two mules abreast in front of this mule and pulling at ropes attached to the cart, but the public spirit in China is at such low ebb that there are no roads such as Americans are famil-

lar with. Most of the freight for this populous province must, therefore, be carried on pack animals and wheel-barrows which wend their way through these narrow and tortuous ditches called roads. The dense population necessitates a great freighting and furnishes an almost continuous travel brigade. One is constantly meeting and passing travelers along these Chinese roads. It is said of China that while here one is never out of sight of a living Chinaman or a Chinese grave. After my experience I would add that you are not often out of sight of a mule nor out of hearing of a donkey. The wheel-barrow is the clumsiest looking vehicle I have ever seen and its squeak is a strong rival of the donkey's bray. These wheel-barrows carry immense loads, however, which are sometimes drawn by a donkey, sometimes by a man, and sometimes by a donkey and a man, while there is always a man or boy in control of the widespread handles. Both the pack animals and these wheel-barrows frequently carry passengers. One often meets quite dignified looking Chinese gentlemen seated above the freight on one of these pack animals or seated upon a comfortable quilted saddle which the Chinese use. These gentlemen are usually the merchant princes of the village enroute to or from the port cities. Other freighters which the traveler meets are the Chinese themselves carrying immense burdens on their backs or more frequently suspended from the ends of long elastic poles which are carried across the shoulders while those carrying them proceed at a sort of fox-trot which lends itself to the motion of the flexible pole and lightens the burden for the carrier. Great wicket baskets with all varieties of freight are thus carried. Other of these burden bearers are journeymen mechanics such as blacksmiths who carry their complete outfits with them and ply their trade in the villages through which they pass. A sight which one very often finds is a man or boy with a long-handled willow rake, raking up leaves, small sticks and bits of straw along the roadside. His meagre gleanings are carefully gathered and carried home to form an important part of the winter's fuel supply. In a day's journey hundreds of Chinese men and boys are seen engaged in this occupation which we at home would despise. Along the slopes of the foothills which we passed on our journey we saw the Chinese raking pinetags and gathering pinecones later to be sold in the village fuel markets. Stern necessity compels the Chinese to practice the strictest economies, and in this land where the struggle for existence is so intense Americans can find many lessons in saving.

Chinese graves and funeral processions add a sense of gloom to all this strange scenery. The Chinese people face keener necessities in the matter of land and wood than in anything else perhaps, and yet in burials and funerals they are more extravagant in both these necessities than can be imagined by the American reader. This is strangely inconsistent with the general economy of their living. They put into their coffins three or four times as much wood as is used for the same purpose in America while compelled to use as fuel for cooking straw and grass and they take up enough land for one burial to afford burial place for a whole family. Rarely do you see anything that suggests a cemetery. Burial sites are selected in a most haphazard way and usually in the most productive spots of the little farm. Immense mounds like huge potato hills are piled above the graves. These random mounds are seen on either hand on every turn of the road, and sometimes the farming possibilities of the countryside are greatly reduced by the large number of these mounds because death claims his millions annually in China. Many of the children are given no burial. About the walls of the cities are the torn garments and bleaching bones of many of these little ones upon whose tender bodies the savage-looking dogs, so numerous in China, have feasted. The Christian reader is assured that this habit of throwing the bodies to these scavengers has not ceased. The missionaries tell us some most pathetic stories about the vigils

of heart-broken mothers in keeping at bay the dogs which are waiting for the bodies of the little ones.

The funeral procession is a gloomy affair, although it is always accompanied by gay colors and that which is called music. The bodies of the dead are carried in a sort of gaily decked palanquin on the shoulders of men, preceded by musicians who tear music to tatters with unfamiliar-looking instruments, and followed by the hired mourners who utter such wails as are heard only in lands of Gospel destitution and despair. Oh, the hopelessness of these mourners! On the top of every coffin is a basket with a rooster in it and often there is in the procession a shoulder carriage with a hog's head and other meat. A part of every funeral is the burning at the grave of a paper horse and of make-believe paper money. We attended one of these burials at Laichowfu. The corpse was that of a wealthy man and the burial was attended by all the rites and forms and with all the paraphernalia usual on such occasions.

Another interesting procession is the marriage equipage which is usually seen in or near one of the villages although sometimes it is in the open country between the villages. The carriages, one for the bride and the other for the groom are carried on the shoulders of men. These are quite comfortable looking and gaily decorated box like affairs in which the young principals of the ceremony are seated and carried to the groom's home heralded by music such as would frighten a girl bride out of her wits in America. In quality and tone there is little difference between the wedding march and the funeral dirge. Various instruments are used, the most conspicuous and at the same time the most torturing is the horn, some ten feet long from which issues as fast as the musician in charge can accumulate sufficient breath to operate it, the most unearthly noises. I do not know whether the funerals or the child-marriages are the sadder in many cases. Perhaps it is fitting that the same sort of music accompanies both ceremonies.

As one approaches the villages he will see the threshing floors which are as common today in China as they were in the days of Abraham. These are small pieces of ground rolled with heavy stones until they are smooth and hard and on which wheat, rice, millet and other small grains are beaten and tramped out. Entering the village you pass down narrow streets in which sidewalks are never provided but along which there are frequently streams of water or a lot of mud and filth. These Chinese place their manure heaps in the streets in front of their houses. The houses, which are always one-story buildings, for the most part are made of sun-baked brick plastered with mud, but in the case of the better-to-do they are made of stone and wood. These structures line the streets on either side. Fruit stands, cooking stalls, miscellaneous merchandise and other small business enterprises are conducted along the streets and are characteristic features of every village. Sanitation is either an unknown or a despised art. Surely there must be some mistake about the germ theory! That China has a population of 400,000,000 seems to make the microscope a liar. This fact beats the testimony of Christian Scientists. It is, however, modified by the fact recited above that millions are dropping into Christless graves and we doubt not that half the deaths of China are caused by lack of a sanitation that could be easily practised.

The Chinese inn, or hotel if you please, is something which one must see to understand. It baffles description. We have had in the past two weeks some experiences with these hostleries and we would like above all things to be luminous in description here. After a 40-mile "shentza" ride one pulls in to the gateway of the leading hotel of the city. As the mules pass through we observe in every instance that the cooking is done close beside the entrance in an open shed. Passing the entrance we are in the yard where the mules are released from their burdens and fed and impounded for the night. The accommoda-

tions which are, if you wish me to speak in Western terms, European, consist of low, one-story buildings running around the mule-yard with doors opening on this yard. They are mud structures, with dirt floors, and are divided into separate rooms. In these rooms there are usually mud kangas, or Chinese beds, which are nothing more than dried mud elevations about two and a half feet high upon which are spread pieces of straw matting. These are the only beds provided and the traveler must carry his own mattress and bed-clothing or sleep without them. In one of these rooms Mrs. Love and I with three other gentlemen of our party sleep to the music of the braying donkeys just at our doors and the mules grinding at their feed-troughs which are replenished by the muleteers every little while throughout the whole night. Such are the limitations of overland travel in China! At five o'clock we are up and have breakfast and while the night is yet hanging over the Chinese village we resume our travel to the crack of the muleteers long whips and the clatter of the mules' hoofs on the frozen ground while the brilliant November moon furnishes us our only light. One has the exhilaration of feeling that he has got back to nature and lost all the superficialities of modern civilization. I know now what the Scriptures tell me when they describe the birth of Jesus and his cradling in the manger.

THE POSITION OF THE BAPTISTS IN THE TWENTIETH CENTURY

(By George W. McDaniel, D. D.)

Baptists are like the immortal Marines—every one is a volunteer. They should be more strongly bound together than any other religious group because each one entered those bonds of his own accord. Common convictions cement them. They believe, therefore they speak and act. They are rooted and grounded in the New Testament.

Their Origin Is Scriptural—The first Baptist churches were the churches of the New Testament. It is not necessary to prove apostolic succession. It is of more importance to identify our churches today with those of the first century than it is to trace the history through the centuries when there was no recorded history. The woman was driven into the wilderness for a season (Rev. 12:6). To illustrate: After the war General Lee lost a beautiful horse, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell, of Essex county Virginia, read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal he said, "That is father's mare." It was not at all necessary to follow the tracks of that horse from Lexington to Essex. The main thing was to identify her with the one that was lost. The Baptist churches of the New Testament were local, independent, self-governing, democratic organizations. The Baptists of today answer precisely to that description and they are the only such in Christendom.

Their Doctrines Are Scriptural—Two symbolic ordinances did Jesus establish and enjoin—Baptism and the Lord's Supper. They are the most eloquent preachers God ever ordained. Baptism preaches a sermon under three divisions on the necessity of regeneration. (1) It speaks of the death, burial and resurrection of Christ. (2) It portrays the sinner's death and burial to sin and resurrection to walk in newness of life. (3) It prophesies that these bodies, after they are dead and buried, shall rise again. It compasses the past, present and future. Nothing but immersion is adequate to this, and nothing but immersion is in the New Testament, the ablest pedo-baptists themselves being witnesses. A minister preached a sermon in which he undertook to show that "in" and "into" did not mean immersion. He said: "John did not baptize Jesus in the Jordan, but close to, near by, round about Jordan. Philip and the Eunuch did not go down

(Continued on page six.)

The Baptist Record

Daniel Bldg.

Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized April 4, 1919.

When your time is out, if you do not wish paper continued, drop or a card. It is expected that all arrearages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

I LIE NOT.

The conditions must in some way be tense, perhaps painful that will make a man, who is sure of his own honesty and accustomed to be believed, say, "I am telling you the truth, I am not lying about it." That was Paul's situation when he said (Rom. 9:1): "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit." To be sure he was speaking under constraint of a great passion for souls. He speaks with great tenderness of emotion. But why should he find it necessary to protest that he is speaking the truth, and call conscience and the Holy Spirit to witness to the truth of what he says?

We have been looking around in the Bible, in experience and in our observation of Christian workers for an answer to this question. We may not have it right, but here it is and you may take it and tumble it around for examination in your own mind and see whether it is correct or not. We have come to the conclusion that there is some lying on this subject and the only way to get rid of it is to do like you do coco grass dig it up by the roots and burn it.

There are more ways than one of lying, and almost any occasion may be used. Religious service is no exception, and while not so common an occasion as swapping horses or selling goods, it may nevertheless be so employed, and when done it is the worst form of it in the world. It is a stench in the nostrils of heaven and all decent men. With the Pharisees religion had become a cloak for hypocrites and among the early Christians it dropped out. Not to mention other instances, Paul came in contact with it, and spoke of some who preached Christ even of envy and strife, of faction not sincerely, thinking to raise up affliction for me in my bonds.

But this is not directly to the point. In the place where Paul says, "I lie not," he is talking about his concern for the lost and his willingness to go to any length to save them. He is speaking out of a burning heart and a clean one. He is not working himself or seeking to work his readers into a frenzy of effort. There is no manufactured enthusiasm. He is not trying to stir anybody up. He is opening up a burdened soul, a heart in distress. Blessed is the man who can use his words and speak the truth. The anathema of God and men is on the man who uses words like them in pretense of a passion of which he is ignorant.

Brethren, we are approaching the great revival period in our churches, the time for harvesting souls into the Kingdom of God. The first requisite in all our preaching and praying or any service we may render in a time like this, is Sincerity. Let our lips go not on whit ahead of our hearts. We must come before men and to men clean in this matter. If not in word, at least in spirit and manner we must say in all our work for the lost, "I lie not." No professionalism will do here, no expression of fervor we do not feel; no living over use of past experiences which do

not stir our hearts at the present moment. If you would help men into the kingdom, your compassion must be genuine. If you feel not at the moment your hearts burdened and pained for men, go not to the pulpit, but to the closet and wait on God. Let the Lord do for you what the prophet did for the lifeless boy, lay his heart and face and hands and feet on yours till the life comes. You are sent to preach the truth and while speaking it you must be able to say, "I lie not."

SIGN OF THE RESURRECTION

The desire and demand for a sign in proof of a divine commission was apparently universal among the Jews. It was true not only of those in the days of our Lord, but continued during the time of Paul. It was true not only of those in Palestine but among those of the dispersion. The Greeks liked an argument, but the Jews liked a demonstration. In the New Testament times philosophy had with the Greeks descended to an intellectual dissipation; and miracles with the Jews had become a species of spiritual legerdemain. The Greeks mocked at the mention of miracles, and Jews gaped in stupid wonder at them and called for others.

Jesus lived among Jews and dealt with conditions that existed among them. Miracles were easy and natural with him, were a part of his normal life. To him there was no line of demarcation between the natural and the supernatural. The supernatural was natural to him, and of the natural he was the author. But he refused the vulgar role of working miracles for the sake of attracting attention and demurred at the demand for miraculous signs in proof of his divine authority. Miracles escaped from him, were almost unconscious expression of his energy and his grace, not on the demand of men's curiosity, but upon the urge of their need and their faith. The poor cripple at the pool of Bethesda could secure from him what the Pharisees and Herod could not.

In all the frequent demand upon him for some sign, he bade them wait—wait till the time for the final miracle which would convince all who wished to know the truth, and demonstrate the truth of all he claimed. This began early in his ministry and persisted to its close. From his early ministry Jesus fore-knew his resurrection and staked everything on it. The purpose of this article is to call attention to the value which Jesus put upon his resurrection.

His first public appearance in the temple provoked him to put out those who plagued the house of God with their merchandise. The proper keepers, rebuked by his doing what they ought to have done, were amazed at what they termed his impertinence and stupefied at his boldness, said "What sign showest thou?" Jesus properly denied their right to challenge him and refused to gratify their desire by saying, "Destroy this temple and in three days I will raise it up." He returned their challenge, for he knew they would destroy his body and he assured them he would prove his commission by rising from the dead. Upon this he depended from the beginning to prove his claim in the end. In the meantime he would deliver his message and perform his work, waiting for the day of vindication and victory.

In the twelfth chapter of Matthew and again in the sixteenth, groups of people demand of him a sign. (A similar account is found in the eleventh chapter of Luke) and he makes reply that no sign shall be given them except one like that of Jonah, for as he was buried in the fish and came out alive and finished his ministry, so the Son of Man would be buried and live again to continue his work. This Jesus adduces as the only and sufficient demonstration of all his claims.

Jesus is unwilling that his claim to a divine commission should rest upon any mighty work that any other man ever did or was ever reported to have done. He is not to be compared to Moses who wrought miracles, nor Elijah who did so, though some enemies once sought to disparage

what he had done in feeding 5000 people with what Moses did in feeding a million for forty years. He is not to be classed with any of them, but he is declared to be the Son of God with power by the resurrection from the dead. He said, "No man taketh away my life. I lay it down of myself and take it again." Elishah had raised a boy from the dead but Jesus himself rises from the dead and returns no more to death.

If Jesus set such store by the resurrection, and based all his claim upon it, it is not surprising that the early disciples preached everywhere the resurrection of the Christ. It is surprising that his ambassadors today do not dwell more upon it and make it more the theme of their preaching. "It is Christ who died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

WHAT IS TRUTH?

This is not to consider the question of Pilate which he asked Jesus, though that is one of the most interesting situations in the whole New Testament. We will not go now into the Praetorium for an answer, but to the first chapter of Romans which is itself one of the greatest studying grounds of the Bible. It is indeed a second account of the fall of man. But we must not be led away by any interesting study from the answer to the question, "What is truth?"

Paul answers it in so many words, "That which is known of God." The old version put it, "That which may be known of God." In this case it may not be possible to settle the question as to which version is correct, whether it ought to read that which is known, or that which is knowable. Here however it is not important for we couldn't be sure that a thing is knowable unless it were known by somebody—whether it is "known" or simply "may be known" is simply a question of the individual point of view.

The answer to the question is in plain words, "what is known of God." If it is in man's possession it is known. If it is yet hid away in God and yet to be revealed it is knowable. You will see this from reading the eighteenth and nineteenth verses and putting the emphasis in the proper place: The wrath of God is revealed against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness; because that which is known of God is manifest in them." Here Paul identifies the two things, truth and that which is known of God, as one thing.

It would have helped Pilate out of his puzzle if he had known this and it will simplify things for the rest of us if we will keep it in mind. There is no such thing as truth out of relationship to God. It is always and everywhere the revelation of Him and the discovery of it is the knowledge of Him. Jesus could say, "I am the way, the truth and the life." For this reason he could say to Pilate, "For this cause came I into the world, to this end was I born, that I should bear witness unto the truth."

Knowledge has not attained its end and object until it becomes consciously the knowledge of God. Truth is his robe, yea his very flesh, his incarnation and manifestation. So Jesus said, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." And when they were offended at the apparent literalness of his words, he softened it or explained to them by saying, "What if ye shall see the Son of Man ascend where he was before. The words I speak unto you, they are spirit and they are life."

A certain class of philosophers today call themselves agnostics; they say they cannot know God. They shut their eyes to the greatest and most patent fact in the universe and then expect to see the things that are invisible but for Him. "In thy light shall we see light. If we cannot see the sun, we cannot see the objects it reveals. It is a bad bargain when one "exchanges the truth of God for a lie."

TRUTH AND RIGHTEOUSNESS

Is there any necessary connection between these two? Some may think of truth as a thing impossible of possession and so despair of ever attaining it. Some may think of it as a negligible thing that has no practicable bearing on or application to the things of daily life and conduct. Some may think of it as an interesting field of speculation without certainties, where a man may revel in the summer sun and wild flowers of a boundless and unsurveyed prairie, if he has time and inclination, but whose dreams are not to be accepted as having any necessary basis in fact, or any binding force on men's consciences or behavior.

But surely this is not the Bible or the Christian way to think of truth. To be sure there has always been a good deal of heathenism in the churches and so-called Christians. One of our Seminary professors at that time teaching history was accustomed to say that for many centuries Aristotle was king in Zion, meaning that Greek philosophy practically supplanted the Bible as authority with preachers and writers. This tendency was seen among the gnostics of Bible times and the Neo Platonists of a subsequent era. But with the Bible and in the Bible truth is the revelation and apprehension of God, the knowledge of His presence and character and will.

If the knowledge of God is truth and the manner in which he works is righteousness then truth and righteousness must be closely associated. They are different sides of the same thing. Truth is not a thing that can be put into words simply and passed from teacher to pupil. It is a thing that can as easily be put into action, can only be realized in action and embodied in life. It is a matter of experience and practice. This was true in Jesus the Christ and it is true in and for every one of his disciples. Not he that seeks the truth, or knows the truth, or speaks the truth, but "he that doeth the truth cometh to the light that it may be made manifest that his works are wrought in God."

To some it is an innocent sounding expression to hear or say, "It doesn't make any difference what a man believes so he does right." But a man can't see crooked and walk straight. He can't believe a lie and do the truth. Righteousness is just truth in action; it is truth made concrete; it is vapor descending as rain and dew; it is sunshine embodied in the flaming bed of verbenas or the heart of hickory or pine or oak. A man can't breathe poison gas and continue to live. He can't eat carrion and smell like a perfume factory. He can't drink in the devil's lies and do God's righteousness. He can't drink carboic acid and then do a day's work. Truth makes righteousness, and any violation of it or indifference to it or ignorance of it results in disobedience and disorganization.

Dr. J. P. Wall who volunteered his services to the government immediately on the declaration of war with Germany and who has held the rank of captain, has returned to Jackson. He was before his going one of the most prominent surgeons in the State, and his service overseas in the midst of great need, hardship and danger, has been of very great value to his country. We are glad that with the experience of nearly two years in the army as surgeon he is back in Jackson. With many friends we welcome him home and wish for him yet larger usefulness in his chosen field of work.

Many friends of Mr. and Mrs. I. N. Ellis grieved with them over the death of their youngest son, Carrell, last October while in the army. He was carried away by the influenza and pneumonia. Since his going it developed that he had designated \$6,000 of his life insurance to denominational benevolent work, giving one-third to his church at Hazlehurst, one-third to Mississippi College and one-third to Home and Foreign Missions. In this he was true to the devoted and loyal spirit he had shown in his previous Christian life. His pastor said of him that no more

clean and conscientious young man had ever lived in his community. His life and memory are a happy legacy to those who loved him.

The meeting at Brookhaven in which Pastor J. A. Taylor had to his help, Rev. W. A. McComb, resulted in over fifty additions to the church, more than thirty of them by baptism.

ROOTED AND GROUNDED

This phrase is a part of one of Paul's prayers for the Ephesians (3:17), the whole of which is so rich in meaning and helpfulness to us of this generation. It seems in a way the center and pivot of the prayer, for he says the first petitions are "to the end that ye, being rooted and grounded in love, may be strong to apprehend, etc." There is too much in the prayer for treatment in a brief article here and we can now think only of the "rooted and grounded" idea and of the others only as they bear on this.

He uses the two words, rooted and grounded, because both are necessary to bring out the idea needed. It is not a mixed metaphor, though a double figure. "Rooted" has the conception of a living thing a tree which is planted or grows up out of the soil. "Grounded" gives the idea of steadfastness and permanence from being deep set in the ground. It takes both to bring out what he has in mind.

The Christian life is a living thing. The Christian himself is like a tree planted by the water courses (Ps. 1), or like one planted in the house of the Lord and will flourish in the courts thereof. The idea is not new or original; was not with Paul. But he makes it clear and strong as he brings it over into the New Testament. Our life begins as a tender plant, rooted in the life of God and nourished by his truth. If it is given the proper care it will grow. It must grow if it is true to its origin and purpose and nature.

The things needful for its growth are indicated in the first part of the prayer, that we may be strengthened with power through his Spirit, that Christ may dwell in our hearts through faith. The indwelling of Christ and the working of his Spirit will make vigorous life and produce growth. It is conscious personal, loving fellowship with him that puts the sap of new vigor and life into every Christian. This life is appropriated by personal and conscious faith daily exercised.

The results of this experience with Christ, according to the prayer, will be seen in being "strong to apprehend with all saints what is the breadth and length and height and depth." There is more to learn in the Christian life and about the Christian life than what we at first took in. It is a continually expanding experience and necessitates as well as produces a continually expanding mind, a growing intelligence, a constantly enlarging mind. While Christian experience quickens the mind, its development is conditioned upon the expansion of the mind. Religion produces education and in turn is dependent on education of the right sort for its permanence and steadfastness.

This brings us to the word "grounded." There are some trees whose roots run out near the surface. They are not well grounded and are easily blown over. There are some Christians whose faith is easily upset, who are blown about with any wind of doctrine; who can change their opinions or creed with their locality, whose convictions are mere creatures of circumstance or geography. There are other families or even denominations who are firmly set in their faith and not easily moved. It is not necessary to call names, you know them. There is a reason, and it is not far to seek. It is largely a question of education or instruction. The religious convictions go down as deep as the intellectual discipline.

On the strength of this fact we base our appeal for religious instruction in the home, for systematic Bible teaching in the church, for the religious paper in every home, and for genuinely Christian schools where the soul life grows with the intellectual life. If these things are looked after we will have a generation and a denomination rooted and grounded.

Baptist Education Commission
R. B. Gunter, Sec'y.

The second chapter. Something was said last week concerning the modern fire proof dormitories for the Woman's College. More should be said as to what this will mean for our other schools—Blue Mountain included. Some have said that putting so much into the Woman's College will deprive other colleges of support. That may be true. What has been done for the Woman's College has been made easier because of what Mississippi College has done for Christian Education in Mississippi. No one familiar with the work of the Baptist denomination in our state will question this. Is it not reasonable to suppose that an increase of interest in, and support for Christian Education in any of our schools will help all of the schools? If the schools are Christian, all will be benefited for there will be a constant magnanimous spirit permeating society. It is sentiment for this character of education which we need. When we increase the conviction for the Christian school, and when the school is truly Christian, possessing the spirit which puts into practice the teaching which exhorts us to "in honor prefer one another," then the raising of money for one school will not infringe upon the rights of others. When this big hearted spirit possesses our schools it will be easy to raise all the money we need. People with money are not going to support our schools simply because they are denominational; and they should never cease to be distinctively denominational; they will not give to their support because they have a strong literary course, and such a course should always be maintained; but that element which will call forth the Christian man's money is practical Christianity. If we are able to point to the product of a Christian school and show that this is superior to the output of non-Christian schools, the Christian people will say give us more schools with the big spirit. Neither littleness, nor selfishness, nor jealousy ever evokes large giving. The school spirit which we have either helps us to get money for Christian Education, or else it hinders. A good fellowship among our colleges will greatly aid us in raising money.

MAY AND JUNE.

Seeing that it will be impossible for us to reach all of the churches in the campaign for \$100,000 for Christian Education, there is only one alternative; we must appeal to the pastors. Brethren if your churches have not raised their quotas, will you not get under the load for these two months? If you will, and will lift this burden from the shoulders of a few men, we shall have a clean slate to work on for the remainder of the year. We want the latter half for soliciting donations from private individuals. Our success is in your hands. If you will set your hands to the task, we shall furnish you any information at hand.

THE EDUCATION COMMISSION

Has no money with which to support the schools unless the people send it in. Please remember this when calling on us for help. We apply it on our obligations as it is sent in. Clarke College has received her part of what has been raised. She needs more, as do the others.

LOUISVILLE CHURCH

My last pastorate, went 35 per cent over her quota for Christian Education last Sunday. This is great when we remember that this church has built and paid for an up-to-date parsonage, built one of the best church houses to its size in the state, and paid all of this except about six hundred dollars without having received one dollar from the State Board, and has increased the pastor's salary \$300.00 this year. The \$600 is not due, but has been pledged already.

Meridian churches will be worked Sunday in the interest of our Educational work. Four pastors have invited us to come. Dr. J. T. Christian and Prof. J. L. Johnson will assist the Secretary of the Commission.

Let's do great things in May and June.

(Continued from Page Three.)

into the water, but close to, near by, round about." An Irishman in the congregation arose at the conclusion of the sermon and said: "Your Reverence, your sermon today has brought me much comfort. It explains many mysteries which have long perplexed me. I could never understand how Jonah could live in the whale for three days and nights. Now I see that he was not in the whale, but close to, near by, round about, swimming in the water. The Bible says three Hebrew children were cast into the fiery furnace and I wondered how they lived. You have explained it. They were not actually in the furnace but close to, near by, round about, where they could warm themselves. We read that Daniel was cast into the den of lions and why they did not devour him was a mystery to me. But he was not in the den at all, but only close to, near by, round about, where he could hear them roar and feel no harm. Then your Reverence, I am a very wicked man and have long been afraid of future punishment. You have relieved my apprehension. When the Bible says the wicked shall be cast into hell with all nations that forget God, I shall henceforth interpret it as meaning that I shall not actually go to hell, but only close to, near by, round about." That Irishman had the truth in his wit. It is perilous to explain away the Scriptures.

The Lord's supper, the other ordinance, is a sermon under three divisions upon the atoning death of Jesus. (1) It says that Jesus died for our sins according to the Scriptures. (2) It emphasizes our spiritual subsistence on him. (3) It expresses the hope that he will come again. Like baptism, the Supper compasses the past, present, and future. In its proper observance memory, faith and hope are operative. It is not a sacrament. It is emblematic of the atoning death of Jesus and preaches the doctrine of spiritual subsistence on him. When Jesus said "this is my body" he no more meant his actual body than he meant a literal door when he said, "I am the door," or a literal vine in "I am the vine." The Romanist doctrine of transubstantiation is untenable. How can an officiating priest change inert matter into both soul and deity, when the Creator himself did not form man's soul from matter? If Christ died once for all, how can he die again every time the "mass" is celebrated? If Jesus ascended into heaven to remain there until the final restoration of all things, how can he be bodily present in the bread and wine? If Jesus meant what he said, "all ye drink of it," why does the priest withhold the cup from the people? Does not such practice violate the unity of the ordinance by excluding the wine from laymen though Christ used both emblems to set forth his doctrine? Are not the worship and adoration of mere matter, bread and wine, as God, idolatry? Dr. J. R. Graves and a Catholic priest were debating on the Lord's supper, the elements they became the actual flesh and blood of the Lord. In his rejoinder Dr. Graves held up a glass of wine and said to the priest, "When you bless this it becomes the blood of Christ. If the blood of Christ it cannot be contaminated?" The priest assented. Taking from his pocket a bottle of poison Dr. Graves poured its contents into the wine and said to the priest, "You bless and drink half of this glass, and I will drink the other half." The priest did not drink.

Historically, the order of the ordinances was first baptism and then the Lord's supper. Logically, it should be so, because birth, symbolized in baptism, comes before nourishment, symbolized in the Lord's supper. Neither ordinance has any saving efficacy. They are for the saved and by their scriptural observance we keep alive and promulgate vital truths of the gospel. We do not bury a man to kill him. We bury him because he is dead. We do not bury him by sprinkling a little dirt on him. We put him under the ground. Had there been no perversion of the mode of baptism there had been no question of restricted communion. Others must bear the re-

sponsibility for changing the meaning and mode and for the subsequent controversies.

Their Course Has Been Consistent.—For the simple truth of the New Testament they have stood and suffered and died. In the Old World, where the State controlled the church, as in England, or the church controlled the State, as in Rome, bonds, stripes, imprisonment and execution were their lot. In the New World it was little better until the acceptance of Baptist principles made it so. The Episcopalians in Virginia and the Congregationalists in New England denied the freedom of conscience. The Baptists suffered severely. Patrick Henry rode from Hanover county to Fredericksburg, fifty miles, without remuneration to defend 3 imprisoned Baptist preachers. His better known speech in old St. John's had no more of dramatic power and convincing effect than his defense of these preachers. He entered the court room during the reading of the indictment by the prosecutor. After the prosecutor ended his brief Henry took the paper and launched into a speech which moved the audience to sighs and tears, and evoked from the judge the order, "Sheriff, discharge these men." Read two paragraphs of that speech:

"May it Please Your Worship: In a day like this, when truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissevered—at such a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here today in this indictment—if I am not deceived—according to the contents of the paper I now hold in my hand—these men are accused of preaching the gospel of the Son of God, Great God!"

"May it Please Your Worship: There are periods in the history of men when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave. He licks the hand that smites him. He bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worship, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds—from the moment they placed their feet upon the American continent—from that moment despotism was crushed, the fetters of darkness were broken and heaven decreed that man should be free—free to worship God according to the Bible. In vain were all their sufferings and bloodshed to subjugate this New World if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says for preaching the gospel of the Saviour to Adam's fallen race."

Josiah H. Crooker, Congregationalist, in his recent book, "The Winning of Religious Liberty" discussing the persecution of the Baptists in Connecticut, says: "It was in many respects far more reprehensible that the punishment of the Quakers. The Baptists were then as now an exceedingly earnest, orderly, God-fearing people. There were many points of contact between them and the Congregationalists. But there was radical difference respecting baptism. They rejected infant baptism, not as mystical right, but as a seal and symbol of conversion and because they have a more generous view of God's providence and man's nature, children did not need to be christened to be saved from hell fire."

Through all that period of religious persecution, of the union of church and state, growing out of heresy of infant baptism, there sounded one clear, consistent, courageous, convincing voice, crying: "Render unto Caesar the things that are Caesar's and unto God the things that

are God's. The church is a spiritual body, the state is a secular body; you cannot unite the two without irreparable injury to both. The soul is free. Man's supreme duty is to God. The state cannot lay its finger upon the conscience." By and by that voice was heard and heeded. "And they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their life, even unto death." The first government in the world that allowed full liberty of conscience upon the principle to all men was established by Baptists in Rhode Island. James Madison, graduate of Princeton and preparing for the Episcopal ministry, was so shocked by the mistreatment of Baptists and so moved by their preaching through prison bars that he abandoned the ministry and became the political apostle of religious freedom in Virginia and America. The Baptists were the only denomination who supported him unwaveringly. Others helped in disestablishment, but when it was proposed to assess taxes for all religious bodies, to use one of Billy Sunday's expressions, "they fell for it." Madison said the Presbyterian ministers were "as ready to keep up an establishment which is to take them in as they were to pull down that which shut them out." Baptists have never believed in or countenanced the union of church and state. If all the people in Richmond were Baptist but one that one would be as free in religion as the screaming sea gull of the sea. Aye, and if I were the only person in Richmond who held to believer's baptism, soul freedom, and a church polity of the people, by the people, and for the people, I would stand like Athanasius until a sufficient number concurred in those fundamentals to organize a gospel church.

Their Mission Has prospered.—God has turned their misfortune into fortune. The Kaiser looked upon the ruddy stern faces of countless American youths and inquired, "What ship brought so many of those Americans over her?" "The Lusitania," was the reply. Strange as it may sound, the persecution of the Baptists gave religious liberty to America. It drove Roger Williams into the wilderness where he could found the first free church in a free state in the history of the world. It awakened Jefferson and Madison and their co-laborers to the inquiries of the union of the church and state, and brought about disestablishment. Dr. J. L. M. Curry was seated next to the British statesman, John Bright, at a dinner in London. Mr. Bright inquired, "What distinct contribution has America made to the science of government?" Dr. Curry thought a moment and, mindful of other democracies that sprang up in Europe, replied: "The doctrine of religious liberty." Bright thought a moment and remarked, "A tremendous contribution." Yes it was the greatest contribution of the New World to the Old, of America to civilization and it was pre-eminently a Baptist contribution. Bancroft correctly says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

The most popular book of 1918, written by a Spaniard, contains this sentence: "The philosophy of modern democracy is lay-Christianity." That is a striking statement of the Baptist position. We reject and oppose sacerdotalism that puts a priest between a soul and God, sacramentarianism that makes the ordinances vehicles of grace, and ecclesiasticism that puts a church between a sinner and salvation. We insist upon the right and ability and duty of each soul to approach God directly through the one mediator, Christ. We recognize no "orders" in the ministry and no such distinctions as "clergy" and "laity." All are brethren and equal in Christ.

The world was convulsed for four years in a struggle for the rights of the people. The man who was in that conflict from the first, who perceived the issues more clearly than any other, whose frankness alarmed the Turks and whose fearlessness heartened the Christians, whose courage infuriated the Hohenzollerns, and whose determination unnerved the Hapsburgs, whose appeals kept the British workmen in the factories

and placed Foch at the head of the Allied armies, whose lips have voiced the most distinctly Christian sentiment of any peace envoy, whose heart beats in unison with the heart and whose hand joins with the hand of President Wilson in a pledge to punish the wrong-doers and bind the nations into a brotherhood that will cultivate peace, and good-will, instead of war and hate, is our Baptist brother, Lloyd George. He said last year: "Tell the Baptists of America we are fighting for Baptist principles in this war." Are not these principles for which blood has been shed, and lives sacrificed, worth living for in America and the world?

Their attitude towards unionizing the denominations is simple and clear. We are ready to unite tomorrow upon the New Testament as the sole authority of faith and practice. In 1699 the Baptists of Philadelphia replied to a letter from the Episcopalians invitatory to a union that two things "absolutely necessary in order thereunto" must be shown from holy Scriptures: "First: That the foundation of your church, with all the orders, offices, rites and ceremonies are of divine institution." "Second: That you give us clear and infallible proof from God's holy word that our Lord Jesus Christ hath given power and authority to any man, men, convocation or synod to make, constitute and set up any other laws, orders, officers, rites and ceremonies in his church besides those which he hath appointed in his holy word; or to alter or change those which he hath therein appointed." This Baptist reply remains unanswered to this day. We will never unite upon an extra- and anti-scriptural program framed in New York or elsewhere, as directors would merge corporations. It is amusing to see the unionists set up their Procrustean bed and begin lopping the large and stretching the small to make all uniform. An Episcopal bishop said in San Antonio several years ago: "There ought to be but three denominations in the world: The Catholics, standing on one side for the authority of the church; the Baptists, standing on the other side for the authority of the Bible; all the other denominations should be united, for the difference between them is the difference between tweedledum and tweedledee." He was correct. There we take our stand and will not surrender or compromise our convictions; nor would we have others do so. Jesus did not pray for organic church union when he prayed that prayer in John 17, that "all might be one." They were all baptized believers. They were one organically. They had uniformity without unit of spirit. Jesus prayed for unity of spirit, for freedom from rivalries, jealousies, animosities, antipathies. We pray the same prayer and seek to answer it by endeavoring to keep the unity of spirit in the bonds of peace. Though we speak the truth, sometimes the unwelcome truth, we do so in love.

Their attitude towards governmental interference is now what it was in 1776, viz: religion is not within the purview of the civil power. The question is not, "Is religion necessary to the well being of the state?" but, "Is religion advanced by government control or interference?" The Third Assistant Secretary of War went beyond the proper bounds when he affirmed "the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinction." It is none of the Government's affair how many denominations there are so long as they obey the Constitution of the United States. The Government's only concern with them is to see that they enjoy their guaranteed rights. The War Department did an unconstitutional thing when it denied Baptists the right to minister to their young men in the camps. It did an unjust thing when it granted to the Catholics what it had denied to the Baptists. It did an unwise thing when it compelled and confined us to service through an organization that combined moving pictures, dancing, boxing, merchandize, social welfare and religion, and which refused in some huts to allow a minister to call sinners to public confession or faith in Jesus Christ. The soldiers should know that while we gave our money freely we had no choice or voice

DEPARTMENT OF THE CONVENTION BOARD.

J. Benj. Lawrence, Cor. Sec., Jackson, Miss.

MISSISSIPPI'S CONTRIBUTION TO MISSIONS.

Mississippi gave to:

Foreign Missions ----- \$58,151.00
Home Missions ----- 45,100.00

The above contribution to Home Missions includes \$3,126.00 to the Building and Loan which was not reported to the Home Board in time to be counted in this year's work.

Taken together, Mississippi gave \$103,251.00 to Home and Foreign Missions. Four years ago the total receipts of our board for all objects was \$108,000.00. The Lord be praised.

Total receipts from the Boards:

Foreign Mission Board ----- \$1,215,834.00
Home Mission Board ----- 1,007,480.24

No debt on the Home Mission Board. Dr. Love in his telegram does not say whether the Foreign Mission Board has a debt or not. We suppose that it has not.

The receipts of the Sunday School Board for the year will amount to \$633,825.91—an increase of \$96,130.77 over last year.

Out of their earnings they have done Denominational work to the amount of about \$122,000.00.

TRAIN CONNECTIONS FOR SOUTHERN BAPTIST CONVENTION.

I have received several requests from brethren asking about train connections in Jackson to the Southern Baptist Convention in Atlanta.

The train leaving Jackson at 1:30 p. m. carries a through sleeper.

The train leaving Jackson at 1:45 p. m. carries a sleeper to Birmingham. On this train you arrive at Birmingham at 6 o'clock in the morning and have a layover until 9 o'clock.

On each one of these trains there is only one sleeper available and this sleeper goes through Shreveport. All reservations for the 1:30 train on Monday available have been taken.

If I can secure as many as thirty men who are going and who will definitely take reservations, the railroad authorities will put on a special sleeper. It will be necessary, however, for each one to write me and for him to take his berth whether he goes or not. The price to Atlanta from Jackson for a sleeper is \$2.70.

What is done must be done immediately, as the authorities have to know two or three days in advance if we get a special sleeper.

COUNTY CHURCH-TO-CHURCH CAMPAIGN SUPPLIES AND HOW TO USE THEM

Following is a list of all supplies provided for use in the campaigns and how they are to be handled by the workers:

I. Campaign Worker's Report:

These report blanks must be filled out in

in the way it was expended. The Government should know that the rights we waived in war times we still hold tenaciously and now proclaim fearlessly. The experience of history teaches that whenever the government has touched religion it has corrupted it. The logical end is the definition by the government of what the privileged may preach. This no Baptist can accept.

It behooves us to read again our history, to baptize our minds afresh in our immortal principles and to contend earnestly, through lovingly, for the "faith which was once for all delivered unto the saints." "With malice towards none and charity towards all; with faith in the right as God gives us to see the right"; asking nothing for ourselves that we do not concede to all others; regarding every soul as a human brother and every soul as a Christian brother; with loyalty to the truth as it is incorporated in the New Testament and with allegiance to Jesus Christ, our only Lord,

We lift our banner to the air,
And swear to guard our legacy.

duplicate for every church visited whether any definite work is accomplished or not. As far as possible answer every question on the report. These report blanks are placed on the same folder with the instructions to the workers, so that every worker taking any part in the program may become perfectly familiar with the instructions to each worker on the program. The county committeeman, or whoever is acting as manager of the campaign will see to it that the desired information is carefully compiled and transferred to these reports, the county committeeman keeping one copy and sending the other to Dr. Lawrence. (These report blanks are furnished without charge.)

II. Contribution Envelopes:

The contribution envelopes are provided by the Convention Board and are checked out to the county committeeman for use in the campaign. Each set of envelopes contains twelve envelopes, one for each month of the year. The envelopes of each set are given the same number which represents the account number of the member on the treasurer's record book. Each set of envelopes contains a pledge card which must be signed by the member before the envelopes are delivered to him. Each pledge card has a space for "Account Number", in which space should be placed the envelope number of the set from which it is taken before the card is removed from the set. Each card also has a space marked "District Number", which is designed to be used for the district number of the team, or committee, who has charge of the group of church members in the territory over which the committee is placed. The pledge cards should be dated to correspond with the date on which the budget plan shall begin operation in the church adopting it.

The envelopes are shipped in quantities numbered consecutively from lower to a higher number. In giving out the envelopes care should be taken to always begin at the lowest number and see that each church is given envelopes numbered consecutively. Judgment should be used in the number of envelopes needed at any given church. The envelopes must be sold to the church at the time of delivery at the rate of three cents per set.

III. The Treasurer's Record Book:

The treasurer's record books are checked out to the county committeeman for use in the campaign. These books are sold to the church adopting the budget for fifty cents each. The worker should go over the record book carefully with the treasurer and show him how it is to be "opened up" and kept. To do this intelligently the worker should himself read carefully the instructions printed on the inside cover of the book.

IV. Members' Quarterly Financial Report:

These quarterly report blanks are put up in pads of one hundred each, and are designed for use of the church treasurer in sending out a quarterly reminder to each subscriber showing the condition of his account. One pad or more should be sold to each church adopting the budget, and careful instructions should be given the treasurer as to the importance of their use. They are to be sold at — cents per pad. Others may be ordered from the Board Office when needed, at the same price.

V. Sunday School Supplies:

These supplies are described sufficiently in the "Instructions to Workers," referred to in item Number I. above.

VI. Budget Tracts:

These tracts should be distributed by the workers with discretion. See that every man used on the finance committee is given one with instructions to read it carefully.

Note—These instructions should be placed in the hands of all persons who are to have any part in the campaign. Every effort should be made to acquaint each worker with every detail. Too much emphasis cannot be placed upon the importance of following the instructions closely.

Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven
Vice-Presidents—Messdames A. K. Godbold, Martin Ball, Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler.
Central Committee—Messdames L. M. Hobbs, I. P. Trotter, McDonald Watkins, W. H. Longino, P. B. Bridges, J. L. Johnson, Jr., Rhoda Enoch, Miss Nell V. Bullock.
Corresponding Secretary—Miss M. M. Lackey
Recording Secretary—Miss Fannie Traylor
Young People's Leader—Mrs. Edgar Godbold
College Correspondent—Miss Mary Ratliff
Training School Trustee—Mrs. H. L. Martin
Margaret Fund Trustee—Mrs. W. J. Davis
Church Building Loan Fund—Mrs. C. Longest
Personal Service Leader, Mrs. Jefferson Kent
Editor W. M. U. Page—Miss M. M. Lackey

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent to Miss M. M. Lackey.

W. M. U. DELEGATES TO ATLANTA

At our State Meeting the following names were suggested as delegates and alternates to the Atlanta, W. M. U.:

Delegates—	Alternates—
Mrs. A. K. Godbold	Mrs. W. A. Hewitt
Mrs. W. J. Davis	Mrs. Minnie Damerson
Miss Mildred Williams	Mrs. W. Y. Quisenberry
Mrs. Edgar Godbold	Miss Fannie Traylor
Mrs. A. J. Aven	Mrs. B. F. Whitten
Mrs. H. L. Martin	Mrs. R. L. Wallace
Mrs. Ione Brown	Mrs. M. F. Doughty
Mrs. Frank Rich	Mrs. Alex Lott
Mrs. E. K. Shultz	Mrs. E. G. Harris
Mrs. James Champlin	Mrs. C. S. Williams
Mrs. P. B. Bridges Jr.	Mrs. M. B. Walters
Mrs. J. L. Johnson, Jr.	Mrs. C. Longest
Mrs. Joe Batsch	Miss Kate Brown
Mrs. William B. Jones	Mrs. A. H. Furr
Mrs. Lula Thomas	Mrs. A. H. Thompson
Mrs. R. B. Patterson	Mrs. R. E. Holmes
Miss Minnie Brown	Miss Fannie May Keys
Mrs. E. K. Lide	Mrs. W. A. Knight
Miss Nell Bullock	Mrs. W. C. Tyree
Mrs. Jefferson Kent	Mrs. T. J. Mangham
Mrs. W. W. Shannon	Mrs. W. J. Croom
Mrs. L. L. Tyler	Mrs. Spraggins
Mrs. W. F. Holmes	Mrs. P. I. Lipsey
Mrs. McDonald Watkins	Mrs. Van Landingham
Mrs. J. A. Taylor	Mrs. M. R. Cooper

RECOMMENDATIONS IN REGARD TO TRAINING SCHOOL SCHOLARSHIP

Whereas, at the last meeting of the State W. M. U. Convention it was decided to give six scholarships for the Training School at Louisville, Ky., one to be given by each District, therefore be it recommended:

1. That all applications for scholarships shall come through the District Vice-Presidents.
2. That the Young Women now in attendance at the Training School who are meeting their own expenses, or who are on a State Scholarship, and who are recommended by the Faculty of the Training School, shall be retained on Scholarship.

3. That new applicants for scholarships shall appear before the Training School Committee in Jackson and stand a physical examination given by the physician suggested by the Committee. (This recommendation is suggested by the Training School authorities.)

4. That all applications for scholarships shall be in the hands of the District Vice-Presidents by May 10th; said Vice-Presidents will in turn get the said applications in the hands of the Training School Committee by May 21st.

Done by order of the State W. M. U. Executive Committee, April 28, 1919.

MRS. A. J. AVEN, President.
MISS M. M. LACKEY, Cor. Sec'y.

A Word of Explanation

The above recommendation in regard to our Training School Scholarships are now in the hands of each of our six Vice-Presidents.

Let some girl who would like to attend the Training School may not know who her District Vice-President is we hereby give a list of them:

Jackson District—Mrs. A. K. Godbold, Clinton, Miss.
Clarksdale District—Mrs. H. L. Martin, Indianola, Miss.
Tupelo District—Mrs. William B. Jones, Bald-

wyn, Miss.

Columbus District—Mrs. E. K. Lide, Columbus, Miss.

Hattiesburg District—Mrs. James Champlin, Hattiesburg, Miss.

Brookhaven District—Mrs. L. L. Tyler, Brookhaven, Miss.

The following committee was appointed as the Training School Committee referred to in Section 3 of the above recommendation:

Mrs. A. J. Aven, Clinton, Miss.; Mrs. W. A. Hewitt, Jackson; Miss Fannie Traylor, Jackson; Mrs. L. A. Yarbrough, Jackson; Mrs. J. L. Johnson, Jr., Training School Trustees, Hattiesburg.

Fort Worth, Tex., April 24, 1919.

Mrs. A. J. Aven, Jackson, Miss.

Dear Mrs. Aven:

I reached home on Friday morning, after having had a delightful visit with you and the dear Mississippi women. I think your meeting was a great success. The program was inspirational and helpful. The reports showed the women to be forward looking and interested in all lines of our denominational life. I enjoyed every minute of it and want to thank you for kindness in giving me an opportunity to speak for our Texas Training School. I trust that I shall be able to come again and tell them more about it. I hope I will see you at the Convention.

With best wishes,

Lovingly,

MRS. J. W. BYARS.

72 E. Linden St., Atlanta, Ga.,
April 28, 1919.

Miss Margaret M. Lackey,
Jackson, Miss.

My Dear Friend:

How can I ever thank you enough for the lovely flowers which brought the love and greetings of the dear Mississippi sisters to me! My disappointment over not getting to your meeting was so keen that I was not able to recover from it, so the beautiful blossoms comforted me and blessed me too.

They could not have come at a more opportune time, for the afternoon that they arrived my nephew who had just come from France took dinner with us, and the flowers with the blood red of sacrifice, and the ivory white of unselfishness, expressed for me what I could not put into words to that dear soldier who had been so marvellously preserved thru peril and danger. So the gift just filled my heart with love and thankfulness for the dear friends who loved me enough to send them.

My illness is over, thank God, but it brought with it much that was cheering, and nothing pleased me more than the flowers from you dear women. A thousand thanks!

I am now counting the days until you will be coming to the S. B. C. and I am so glad to think I can be present.

Again assuring you of my deep appreciation of the kind thought of me, I am,

Lovingly yours,

MAUD R. McLURE

TENTATIVE PROGRAM OF W. M. U. ANNUAL MEETING

Atlanta, Ga., May 13-19, 1919.

Committee Meetings—W. M. U. Conference Room, Piedmont Hotel, Tuesday, May 13, 2:30 and 9:30 A. M.—Margaret Fund Committee.

Wednesday, May 14:

8 p. m.—Commission on Young People's Work.
11:00 A. M.—Training School Boards

2:30 P. M.—W. M. U. Executive Committee.

Regular Sessions of W. M. U. Annual Meeting
Thursday, May 15—Tabernacle Baptist Church
Opening Session

9:00 A. M.—Hymn and Prayer

Organization

9:10 A. M.—Words of Welcome

9:20 A. M.—Report of Corresponding Secretary.

9:40 A. M.—Report of Treasurer.

9:55 A. M.—States in Review

10:55 A. M.—President's Address

11:15 A. M.—Presentation of Greetings from

Mission Fields

Announcement of Committees

Election of Nominating Committee

Miscellaneous Items

12:00 M.—Introduction of Missionaries

12:10 P. M.—Period of Intercession

12:30 P. M.—Adjournment.

Afternoon Session

2:30 P. M.—Hymn and Prayer

2:40 P. M.—Minutes

2:45 P. M.—Report of Board of Managers of W. M. U.

2:50 P. M.—Report of W. M. U. Literature Department

3:05 P. M.—Report of Personal Service Committee

3:25 P. M.—Report of Committee on Young People's Organizations

3:40 P. M.—Report of Commission on Young People's Work

4:20 P. M.—Presentation and Discussion of W. M. U. Resolutions

5:00 P. M.—Closing Prayer

Friday, May 16—

Morning Session

9:00 A. M.—Hymn and Prayer

9:10 A. M.—Minutes

9:15 A. M.—Committee Reports

Nominate Boards

Press

Resolutions

Obituary

Apportionment

10:10 A. M.—Report of Margaret Fund Committee

10:30 A. M.—W. M. U. Training School

11:10 A. M.—Adoption of W. M. U. Resolutions.

11:50 A. M.—Miscellaneous Items

12:10 P. M.—Period of Intercession

12:30 P. M.—Adjournment

Afternoon Session

2:30 P. M.—Hymn and Prayer

2:40 P. M.—Election of Officers

2:55 P. M.—Minutes

3:00 P. M.—Young People's Session

5:00 P. M.—Adjournment

Saturday, May 17—Capital City Club

12:30 P. M.—Luncheon to Our Women Missionaries.

Sunday Morning—First Baptist Church

11:00 A. M.—W. M. U. Sermon

Monday—9:00 A. M.—2:00 P. M.—Y. W. C. A. in Peachtree Arcade

All Day Session of W. M. U. Secretaries' and Filed Worker's Council

Pastor W. A. Gaugh of Okolona is one of the men we have gotten from other states who has in every way identified himself with the work in Mississippi and believes in the whole program. His church reports the best offering ever for missions. Last Sunday it was our privilege to preach to the church at Okolona and in company with the pastor to see them on Monday. One result is that there are now more than four times as many of the people reading the Record as hitherto. They have large plans in their hearts for the future; among them a good pastor's home and an up-to-date church building.

The Baptist Sunday School Board has been in correspondence with pastors all over the South with reference to Denominational Day on May 11th or as near it as possible. A tract for free distribution was sent to every pastor who expressed a willingness to use them. And a special tract was sent to pastors. This is a splendid idea and the carrying of it into execution will be a great help to the people and the cause of our denomination. The board has done a great work in the free distribution of tracts through pastors before and this effort ought to have the hearty support of every pastor among us.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

TWO OTHERS.

Two others reporting A-1—Pontotoc Juniors and Clarke Memorial College Seniors.

OUR ENCAMPMENTS.

We want to begin to think of our encampments to be in July. The one at Blue Mountain, the other at Hattiesburg—the B. Y. P. U. work at each place will have special attention. We are planning to have three classes—and we are to have two out of the state experts to be with us in these classes. We shall have something to say from time to time concerning the different phases of the work and will announce our out of the state workers later.

CHURCH TO CHURCH CAMPAIGN.

We are just in the midst of our Enlistment Campaigns all over the state and it is a fine time for our B. Y. P. U.'s to line up with the campaign teams and do some B. Y. P. U. enlistment work, have a representative from your B. Y. P. U. to go along and talk B. Y. P. U. work and get the young people together in the afternoon and organize them into a B. Y. P. U. The plan is to have a team of workers in each county go from one church to

another until all have been visited and try in each church to enlist them in the Denomination's Program and any county team will be glad to give a representative from your B. Y. P. U. a place on the program.

Get busy—Do it, make arrangements now.

THE OTHER BANNER.

We are planning to give another banner next year for "Other Work." Those given this year were given for the highest grade as based on the Standard of Excellence and they will be given next year on the same basis. We feel that our young people should be putting into practice the training they are getting in the B. Y. P. U. Our "aim" is Training in Church membership, and so we want to begin to live out in a larger measure our "aim". We wrote to about fifty of our senior presidents and Junior leaders who have been doing a bit of this "other work," and asked for suggestions as to what we ought to include in the list of "other work." Quite a few have answered, offering some special suggestions and we hope within a very short time to mail to each B. Y. P. U. a prescribed list of "Other Work" upon

which we will contest this year for the "Other Banner."

CLINTON.

We learn that the Clinton Senior B. Y. P. U. motored to Jackson on Sunday, April 27th and rendered a program for the Second Church B. Y. P. U. Mr. E. E. Ballard, whom we missed so much at our Aberdeen Convention is back in Mississippi College and is back in the B. Y. P. U. work there. It was his group that rendered the program. It was splendidly done and we rejoice to see this advance step in the work.

OXFORD.

The B. Y. P. U. at Oxford every once in a while puts on a special program. These special programs differ some times. The president of the Union will ask a few of the members to take part on the program leaving their subject entirely with them. They select their subject and render it in their own way. At other times certain members are asked to take part and the subject is assigned them. Such a special program was rendered on the evening of April 27 and we herewith submit the program. This Union finds that this is "Intensive Training" for its members and it is well worth imitating.

Program Oxford B. Y. P. U., Sunday, April 27, 1919.

Music.

Subject—"Have You Forgotten God." Quartette—Have You Forgotten God.

(a) Talk—"Just As I Am"—J. K. Avent.

Song—Just As I Am.

(b) Talk—"Take Me As I Am." D. M. Metts.

Song—Take Me, As I Am.

(c) Talk—"Trusting Jesus That Is All"—Ullin Leavell.

Song—Trusting Jesus That Is All.

(d) Talk—"His Love Is Far Better Than Gold"—L. B. Morris.

Song—His Love Is Far Better Than Gold.

Paragraph from a letter from a member of the Aberdeen Senior Union:

"I visited the Central Grove B. Y. P. U. last night the 20th, and found them doing fine work. They have only been organized since the convention. It is a rural church and they are all so interested, they have 44 members. Mr. Sykes Harvey is the president."

Thanks for reporting this Union.

"We will be so glad to have you hold a study course some time soon for us here. We will take the book "Training in Church Membership." Our pastor wants you to teach the class as he wants to take the course too."

I'll be glad to do it.

"We want a county convention here where each B. Y. P. U. of the county sends representatives, something like the state convention or the city Unions."

Fine I'll be glad to co-operate in it.

"We look forward to the 'Record' each week. We are proud indeed to

Mississippi Woman's College

"THE SCHOOL WITH A MISSION"

With the \$50,000 raised by Hattiesburg and the \$150,000 pledged by the Education Commission the Woman's College will have for the next session the two finest and best equipped fire-proof dormitories in the state. These buildings will be 196 feet long, two stories only, built of brick, reinforced concrete and stone, with tiled roof. Entering through the broad porch with Colonial columns, spacious parlors are found on either side of the wide hall. Then at right angles to the reception hall are the roomy corridors into which open the apartments for students. Each room for students is 14 by 16, has two broad windows, stained floor with Brussels rug and furnished with 2-inch post single beds, dresser, table and chairs. Each bedroom opens into a bath room equipped with modern sanitary fixtures and having hot and cold water. Steam heat, electric lights and artesian water in every room.

To the rear and between the two dormitories is the new dining hall. The airy, snow white dining room will seat 300 students. Below are the laundry rooms and the pressing room and the new heating plant.

Don't forget the new Conservatory of Music headed by a noted musician.

A room feed of \$10 secures a room. Send it now. Get a beautiful new catalogue.

J. L. JOHNSON, President

Hattiesburg, Miss., Station B.

have her name on the "Honor Roll." Thanks—Keep it there.

"Am so glad some one has mentioned about organizing B. Y. P. U's among the negroes. We are going to organize one in our negro Baptist Church."

I'm sure the Master will bless the work.

What is the world? You are a part of it and your part is as good as you make it.

What is selfishness? Selfishness is the refusing to let God bless others through you.

MT. ZION EXTRA.

This church was the first country church in Lincoln county three years ago to get on the budget, and has worked it successfully. But Sunday after a sermon by the pastor on Missions they added over \$120 to this budget contribution to Home and Foreign Missions. The Lord was in it. I can say the truth and lie not, I never saw people enjoy a collection nor any other kind of service any more than they enjoyed that service. Everybody seemed to realize that the 30th of April told the tale.

I was never moved more than when a good widow came with one dollar, and I knew her circumstances, but when her daughter, whose husband is in France, came with five dollars, I like to have shouted, but following that came a good widow, she and her little children live by working on halves on the farm, her budget is \$7.50 to pastor's salary and \$7.50 to missions, but she came with five dollars. She and her children were there in a mule wagon. Well I did not shout but I wanted to.

The W. M. U. made up a special

Pain Nearly Drove Her Insane

BURNED HANDS WITH POTASH

"Last fall I burned my hands with potash so badly that the doctors thought I would lose my nails, and the pain nearly drove me insane," writes Mrs. E. L. Phillips, 166 Loring Avenue, Salem, Mass. "The first application of Carboil gave almost instant relief. Its continued use effected the desired results."

Carboil is an antiseptic compound that stops pain and heals. Can't be beat for boils, carbuncles, abscesses, sores. A good sized box costs only 25c, at drug stores.

Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for free sample.

CARBOIL
STOPS PAIN

and has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and Lardrippe. It kills the germs that cause the fever. Fine tonic.

offering of \$42 to Home and Foreign Missions which was nearly four times their apportionment. Every lady gave nobly. You see it was all extra, new money. Nobody gave in a little way.

A. D. MUSE, Clinton, Miss.

EGGS AND BUTTER WANTED

Farmers and Merchants parcel post your eggs and butter to THE ECONOMY SUPPLY HOUSE, 1057 Camp St., New Orleans, and obtain highest prices. Square dealing and prompt remittances guaranteed. Try us and be convinced.

RUMORS FROM ROME.

Rome, April 18.—It is stated semi-officially on behalf of the Vatican that the holy see has not given its adherence to Pan-Christian congress which it is proposed to hold shortly, as the Catholic Church, considering her dogmatic character, could not join in the congress on an equal footing.

The feeling of the Vatican, says the semi-official expression is that all the other Christian denominations seceded from the Roman church which descends directly from Christ and that therefore Rome cannot go to them. It being for them to return to her bosom.

The Pope, the expression adds, is ready to receive representatives of different churches with open arms at the Roman Church has always longed for the unification of all Christian religions. Pope Leo XIII it is pointed out, was deeply interested in the question and wrote two famous encyclicals on the subject of the unification of the Christian churches.—Mobile Register.

This is the first time I ever heard the charge that the Baptist Church seceded from Rome. If she did she has changed from her mother so she could not know her child. She will be a long time returning to Romanism. She would have so far to go and the Baptists become children of God through faith in Christ without the aid of his mother or priest. They would never become reconciled to ritualism and superstition—could call no man on earth father; and have no right to call God our Heavenly Father until we become His children by being redeemed with the atonement made by Christ on the cross. That makes two denominations that cannot give its adherence to the Pan-Christian Congress.

W. H. PATTON.

FOSTER'S TEACHERS' AGENCY Atlanta, Georgia

We need teachers for vacancies in our Church Schools, Colleges; also for Public and Private Schools, \$500-\$2,500. Testimonials typewritten free for teachers enrolling next ten days.

"Little children should all be fond of animals. Are you fond of them, Tommy?"

"Yes, sir."

"That's a dear little boy! What do you like best?"

"Fried chicken."—The Dawn.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write
b-19
Murine Eye Remedy Co., Chicago.

THE GULF COAST MILITARY ACADEMY SUMMER SESSION

Begins June 12, 1919.

Write for catalogue.

GULF COAST MILITARY ACADEMY,
GULFPORT, MISS.



No Ice Necessary

with this refrigerator,

and yet it will lower a thermometer 41 degrees in 30 minutes. Cooling process comes from evaporation of water on a thin domestic cover.

The Walkup Iceless Refrigerator

will save you money. It is convenient, sanitary, economical, automatic, substantial and fly and ant proof. Ideal for milk, butter, etc. Prices moderate. Write for illustrated literature.

Walkup Iceless Refrigerator Co., Waco, Tex.



GOSPEL TENTS

of the best quality for very reasonable prices. Workmanship unsurpassed. Material of the best grade. Our tents are known for their good quality all over the U. S. A. Write for prices and full information.

Atlanta Tent and Awning Co.,
P. O. Box 974-A, Atlanta, Ga.

Why Lack of Iron In The Blood May Be Costing You Money Every Day

Many a Capable Man or Woman Falls Just Short of Winning Because They Don't Back Up Their Mentality With Physical Strength and Energy.



Get some of the money—don't let the other fellow have it all—just because you are too weak, nervous and run-down to go after it with the same vim that gets him what he wants. Make yourself a man of blood and iron—a woman of power and vitality.

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of iron in the blood" says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued but it utterly robs him of that virile force, that stamina, and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time."

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended by physicians and which is now being used by over three million people annually, is not a secret remedy, but one which is well-known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON

The Power Behind Strong Red-blooded Successful Men and Women of Today.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 18B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of

THIS GIRL IS A WONDER.

Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300 per month. You can handle the work from your own home; all who sample your bonbons become regular customers. You can start by investing less than \$10.00. Mary Elizabeth started her candy kitchen with less than \$5.00 and has made a million. Cannot you make \$1,000? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as fine bonbons command phenomenal prices. Write me today. Isabelle Inez, P. O. Box 1096, Pittsburg, Pa.

Woman's Native Charms

are reflected with added expression in the use of

**TEARS
of FLOWERS
FACE POWDER**

Meets every requirement in quality, safety and odor. Use at toilet counters or by mail.

Money back if not entirely satisfied.
**American French
Perfume Co.
Paris, Tenn.**

Rub-My-Tism is a powerful anti-septic; it kills the poison caused from infected cuts, cures old sores, tetter, etc.

STORIES FROM CHINA.

(T. F. McCrea.)

At Sea, March 28th.

A FEAST WITH 'CHINESE STUDENTS.

We are sailing through a beautiful deep blue tropical sea, four days out from Honolulu, with six days run to Yokohama. There are 130 first class passengers and a still larger steerage list, representing many nationalities, British, French, Russians, Scandinavians and others, the East by Chinese, Hindus and Japanese.

The passengers pass the time in reading, study, writing, games, conversation, walking the decks. In the evenings we generally have a program of music, story telling, lectures. Last night the agent of the American Bible Society in the Philippines gave us a most interesting and instructive exhibition of lantern slides and motion pictures illustrating the methods of manufacture and distribution of the Bible in the Philippines and Japan. As I write I hear a group of young men in the music hall on the deck above practicing the songs and jokes of a minstrel show they are going to give tomorrow night.

But to me the most interesting social event of the voyage up to this time was a Chinese feast given yesterday afternoon by the Chinese students of whom there are over a dozen on the ship returning from American and British colleges and universities to their homes in China. There is one Chinese girl in the number, the daughter of a very wealthy Chinese merchant in Shanghai.

These young people invited Mrs. McCrea and myself to join them in enjoying the delicious Chinese food that had been prepared. We used the bowls and chopsticks and felt almost at home in China again as we ate, with the rice, such Chinese delicacies as chop suey, mushrooms, preserved eggs and chicken and pork as only Chinese cooks know how to prepare them.

As we sat down at the table I was requested to ask the blessing. All the conversation was in the English language as these young Chinese students spoke so many different dialects they could not use their native language. I took a poll of the provinces represented and found that there were guests present from Canton, Kiangsu, Anhwei, Hupeh, Chili and Shantung provinces.

The following schools were represented: University of Michigan, Cambridge University (England), Cornell University, Utah State University, Massachusetts Institute of Technology, Colorado School of Mines, Harvard University, Lehigh University and a college in Pittsburg whose name I failed to get.

The majority of these students have taken engineering courses and are returning to China to help develop her vast untouched natural resources. China is said to be rich beyond the dreams of avarice in coal, iron, gold, oil and all other forms of minerals. These bright well trained young men are going back to help make the great rich New China of the future.

What is the religious message they will take back to their people from the schools of America? My mind is uneasy on this question. Most of these students have entered the big univer-

sities and state colleges of the North where higher criticism and materialistic evolution are rampant, where the Bible is discredited and Christianity is declared to be out of date, the kind of teaching that destroyed Germany and will destroy America unless there is a reaction from it. The blight of this scholastic atheism is being passed on to China through her students. It is a matter for grave concern to all who are interested in the kingdom of God and all of us who believe in prayer should constantly pray for the students from China in the colleges of America.

VITAL STATISTICS.

The Mississippi State Board of Health wishes to announce that notice has arrived from the Director of the Bureau of the Census at Washington, that this state, as a whole, has been accepted into the Registration Area for mortality statistics, as a result of the special test recently conducted by representatives of the Census Bureau. In other words, the findings of the special agents show that the Bureau of Vital Statistics is receiving for mortality statistics over 90 per cent registration for the entire state, which is the requirement of the Bureau of the Census.

This is recognized as a remarkable achievement, especially in a state where such a large percentage of the population is rural and where the ratio of the white and colored races is largely in favor of the latter. This accomplishment brings many perquisites to the state in a material way, also aids decidedly in placing our public health activities along with the best states of the Union in point of efficiency, and advanced standard of public health work done.

Beginning with January 1st, 1919, transcripts of all mortality statistics will be forwarded to the Bureau of the Census at Washington, which records will be tabulated and published by the Bureau of the Census in all Federal publications of that department, in which mortality statistics are quoted.

Since the death rates of this state are largely parallel with others, no doubt but that insurance companies and prospective citizens of other states will be attracted to Mississippi, since the accuracy of our mortality figures will in the future bear the stamp of correctness by the Federal authorities at Washington, and which will in large measure offset the very distorted notion on the part of many citizens of other states as regards health conditions in Mississippi, as well as many Southern States.

The State Board of Health shall, however, assume a very unusual task in maintaining the high standard of registration, which is required by the Bureau of the Census, and every public health agency of the state will be expected to lend vigorous assistance in maintaining this standard.

The State Board of Health also wishes to emphasize that from this date the responsibility will be so pronounced that no violations of any character will be permitted to pass uncorrected and legal enforcement will be instituted in every case, when necessary to obtain registration records of all health data desired by the Board of Health, also that of the Bureau of the Census.

Don't
Cough
Until
Weak



Foley's Honey and Tar HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs, and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to show up, and seven bottles entirely cured her cough.

GIVE "SYRUP OF FIGS"

TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
Tender little Stomach, Liver
and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these hourly spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man,
Who Has Evidently Solved a
Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for prime object the conquering of foot shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require remarkable comfort shoe, known as EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

Cuticura Soap Best for Baby

Soap Co., Cincinnati, O. & N. Y. Tel. 1000. Each mailed free by "Cuticura," N. Y. & N. Y.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation.

A GOOD BUSINESS EDUCATION

is worth more to young people than

MONEY IN THE BANK

MOBILE BUSINESS COLLEGE
215 1/2 Dauphin St., Mobile, Ala.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches due to Torpid Liver.

Corn will out-grow itself
if you use

Nitra-Germ

Use it on cowpeas, velvet beans, peas, etc. Costs \$2.00 per acre, delivered. Write Nitra-Germ, Savannah, Ga., for booklet.

Kill All Flies!

THEY SPREAD DISEASE
Fleas, mosquitoes, house flies, etc., are pests and annoyances. Kill them with Nitra-Germ. Made of metal, can't rust or injure anything. Guaranteed.
DAISY FLY KILLER
at your dealer or
HAROLD SOMMER, 100 E. 42nd Ave., Brooklyn, N. Y.

**TUCKER
PRINTING
HOUSE** JACKSON MISS
PHONE 288

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1888
THE C. B. BELL CO., HILLSBORO, OHIO

NEWS IN THE CIRCLE

MARTIN BALL.

A great treat is in store for all who attend the commencement exercises of Mississippi College this year. Secretary of Missions J. W. Gilloa of Nashville, Tenn., will preach the baccalaureate sermon, our own beloved J. W. Lee, the missionary sermon, and Rev. L. G. Gates will deliver the baccalaureate address. They will furnish a delightful feast.

It would help your pastor wonderfully to send him to Atlanta to attend the Convention. He longs for the fellowship of his brother preachers—the inspiration and information to be derived. It will cost but little for all to help and the entire cost to him is probably more than he can bear. See to it at once and send him.

Rev. W. A. Sullivan resigned the pastorate of the church at Belzoni last Sunday, having accepted a call to the church at Chaplin, Ky., near Louisville. He will attend the Seminary while preaching to this church. The change will become effective July 1. We are sorry to lose Bro. Sullivan from the state.

Rev. H. H. Burton of Altus, Okla., has accepted the call to the First Church, Fayetteville, Ark. This pastorate was left vacant by the resignation of Rev. L. E. Barton. His work will begin June 1.

The Sunflower Association Sunday School Convention has just closed an exceedingly interesting session at Lyon. The meeting was well attended. The rain prevented many from attending who would have been there. Secretary Byrd, Miss Minnie Brown, Enlistment Secretary Harrington and Mrs. Harrington added much to the meeting in giving information and imparting enthusiasm. The hospitality of the Lyon Saints was unbounded. They treat everybody right.

United States Attorney General A. Mitchell Palmer addressed the State Bar Association last Wednesday. He recounted his activities as alien property custodian. He is a charming speaker and some revelations he made were thrilling and full of profound interest especially as concerns the German spy work in America.

Pastor J. H. Durham resigned the pastorate of the Tabernacle Church last Sunday and will begin his evangelistic labors at once. He will have with him Gospel Singer Sam Raborn.

It is interesting to see how beautiful Pastor O. P. Estes and his splendid wife fit into the pastorate at Lyon. Pastor W. M. Bostick of Winona is with him in a meeting now. Much interest is manifested now in the meeting. Two additions the first night.

The Norton Foundation lectures were delivered at the Louisville Seminary on Wednesday and Thursday of last week in Norton Hall Chapel by Dr. W. D. McKenzie, president of Hartford Theological Seminary. His subjects were "Evolution and Theology" and "What is Christianity."

The Home Board Evangelists are



The Money We Save

What we make is not nearly so important as what we save. From every dollar we earn a definite portion should be kept for the future. Small deposits of from \$5.00 to \$10 per month deposited in this strong guaranteed bank, which pays 4 per cent. compound interest, will rapidly grow into a large sum.

BANK WITH US BY MAIL.

THE MERCHANTS BANK & TRUST CO.

"THE GUARANTEED BANK."

Jackson, Mississippi.

J. M. HARTFIELD, President.

O. B. TAYLOR, Vice-President.



RALPH CONNOR'S NEW NOVEL

The outposts of civilization have shifted within three decades from the Far West to the Near East, and Ralph Connor with rare gift for discerning the great spiritual forces which have determined liberty and freedom discovers to us in this new story

THE SKY PILOT IN NO MAN'S LAND

that the same men who made the fight for freedom and liberty in THE SKY PILOT OF THE FOOTHILLS have once again won the struggle for humanity and civilization. As in his tales of the West this story abounds in humanity, heroism and tenderness, for Ralph Connor is now as then the beloved Sky Pilot, the friend of ranchmen and of soldiers.

Color Jacket

12mo. Net \$1.50

THE BAPTIST RECORD
Jackson, Miss.



In answering these ads mention your paper. It commends you.

now in a city-wide campaign in Houston, Texas. A sweeping revival is expected. The First Church, J. B. Leavell, pastor, gave \$5,000 plus to Foreign Missions.

The First Church, Macon, Ga., Dr. G. L. Yates pastor, has raised the pastor's salary to \$5,000 and arrangements are being made to purchase a pastor's home. The First Baptist Hospital built on a foreign field was erected in China by gifts of the members of this church.



PEPTIRON IS GOOD

This Real Iron Tonic Combines Merit Economy and "Pep."

Made from a formula that uses iron in most digestible form, pepsin and gentian, great stomach tonics, nux and celery, the best vegetable remedies for the nerves, and also manganese and other valuable nutrients—there's no question of the value of Peptiron as a blood builder and strengthener.

The larger size of Peptiron contains enough for a full month's treatment, while other so-called iron preparations contain only one-half or less.

The "pep" or promptness with which Peptiron does its work is noted by everyone who takes it.

From the first dose the system responds to the treatment, and you realize you are at last using a medicine that begins right, continues and ends right. Better get a bottle of Peptiron today. Take two Peptiron after each meal—then comes good blood, good appetite, and—pep.

Made by C. I. HOOD CO., Lowell, Mass.

FREE TO Asthma Sufferers

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON . . .
PRONTIER ASTHMA CO., Room
106-F, Niagra and Hudson Sts.,
Buffalo, N. Y.

Send free-trial of your method to:

If you have
Rheumatism, Gout, Indigestion, Constipation,
Liver and Kidney Disorders and want relief,
write to
CONPHOROZO WATER
COMPANY,
1616 Pine St.
ST. LOUIS, MO.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Dr. Allan Fort of Nashville, Tenn., has just closed a great meeting with the Broadway Church, Fort Worth, Texas, Rev. Forrest Smith pastor. There were 106 additions to the church. One service ran from 10 a. m. to 1 p. m. The pastor took the first hour, Dr. A. Fort the second and Dr. M. E. Dodd of Shreveport, the third. Something like our Hardshell brethren used to do.

Rev. J. H. McCauley has resigned at Munday and accepted the call to Slaton, Texas. He remained at Munday until the Home and Foreign Mission collection was wound up.

Rev. B. A. Owen has resigned at Hillcrest, San Antonio, Texas. He has not yet made known his plans. It is thought he will enter the evangelistic field.

A week ago the First Church, Waco, Texas, gave \$5,000 to Home and Foreign Missionary service. It was a great day.

Spring Medicine Hood's Sarsaparilla Purifies the Blood

REVIVAL MEETING AT THE BROOKHAVEN BAPTIST CHURCH.

A protracted meeting lasting ten days preceded by three days of preliminary services at the Brookhaven Baptist Church closed on Wednesday night, April 9.

The speakers scheduled for the preparatory meetings and who were to occupy the pulpit for the three consecutive evenings beginning March 26 were: Dr. B. H. Dement, of the New Orleans Baptist Institute, and the pastor, Dr. J. A. Taylor. Dr. Purser, now of Magnolia, was detained at his home on account of illness. Rev. C. C. Pugh, of Hazlehurst, occupied the pulpit in his stead.

Dr. Karl Allen of Ashland, Mo., arrived at the beginning of the services and ably directed the music of the protracted meeting. He is a singer and cornetist and a graduate of a St. Louis university. Dr. Allen had only recently returned from service in the army.

The dedication of the Baptist Church took place at the morning service of March 30. This handsome structure is now free of debt, a recent drive having been made for the payment of the bonds issued at the beginning of its construction. Dr. J. B. Lawrence, secretary of the State Convention Board, preached the dedication sermon before a large audience on "The Mission and Function of the Church." At the close of the program and the formal ceremonies contributions were made toward the purchase of a pipe organ amounting to \$4,000. This amount is now to be raised to \$6,000. The congregation of 750 members in the past six years has paid off a debt of \$36,000.

The most important services of the ten days' meetings began on the evening of March 31 upon the arrival of Dr. W. A. McComb, of Baton Rouge, La., who took charge of the meeting, assisted by the pastor, Dr.

J. A. Taylor, and the singer, Dr. Allen. Dr. McComb is well known in the state, being a native Mississippian, a graduate of Mississippi College and an ex-pastor of the Crystal Springs Baptist Church. He held a similar service in Brookhaven eighteen years ago at which time he cleared the church of an \$1800 indebtedness on the former church building, which was a remarkable achievement for preacher and people at that time. Dr. McComb, after prayer and work, finding he had raised \$2,200 instead of \$1800. During his recent visit here he was gratified to meet converts under his ministrations of nearly twenty years ago.

Dr. McComb presents the Word in a pleasing and effective manner without resorting to any artificial or superficial methods. He uses the Word simply and convincingly and with converting power. Prominent citizens and little children alike heard him gladly and were represented among the number who united with the church.

Services were held morning and evening. The audiences grew continually. As a result of the meeting fifty-two additions were made to the church. It was a season rich with blessings and refreshing in the hearing of the gospel as expounded by the faithful servant of our Lord, who had the full support of our consecrated and efficient pastor, Bro. Taylor, who is strong and steadfast in the doctrine and in every good word and work.

REPORTER.

SWEET POTATO PLANTS

Porto Rico, Nancy Hall, Triumph, by express 1000, \$2.50; 5000 and over \$2.00 a thousand. Prepaid parcel post 500, \$1.75; 1000, \$3.00. We are in the heart of the greatest potato growing section of South. Send order now for immediate or future shipping. Parker Farms, Moultrie, Ga.

BELZONI

I have resigned the pastorate of the Belzoni Baptist Church to accept a call to the church of Chaplin, Ky. Chaplin is near Louisville. The church furnishes a home during the summer, and will allow me the privilege of attending the regular session of the Southern Baptist Theological Seminary.

In order that I may go to the Seminary, I am leaving one of the best fields in the state. Since I came here two years ago, every relation between the church and pastor has been all that one could desire. The church has grown steadily. Sixty members have been added to the church; the budget has increased more than 100 per cent. We have approximately \$30,000.00 raised with which to pay for a new church building soon to be begun.

Were it not that I desire to make further preparation for my life work, I should not entertain the idea of leaving here. This is one of the best churches in the Delta. No greater opportunities can be found to a great work for the glory of God than are to be found here.

W. A. SULLIVAN.

We secure positions for teachers, who are normal and college graduates, throughout the South and Southwest. Write us. THE YATES-FISHER TEACHERS' AGENCY, 326 Stahlman Building, Nashville, Tennessee.

Standard Medicines CHEAPER

As a result of quantity purchases, we are prepared to ship by return parcel post any medicine or toilet article advertised in this publication, certainly at the market price; probably at a great saving to you! On the following medicines and many others, we will save you money.

\$1.20 Peruna	95c
\$1.20 Pinkham's Compound	95c
\$1.20 Bromo Seltzer	90c
\$1.00 Wine of Cardui	79c
\$1.00 Tanlac	79c
.35 Calotabs	29c
\$1.50 Scott's Emulsion	\$1.18
\$1.10 Nuxated Iron	89c

At these CUT PRICES customers will please include postage, or goods will be shipped express collect. Write us for any medicine made.

Jacobs' Pharmacy

MAIL ORDER DEPT. 55
ATLANTA, GA.

THICK, GLOSSY HAIR

FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots fangh, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it!

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

SWAMP

CHILL AND FEVER TONIC

IS JUST AS GOOD FOR COLDS AND GRIPPE AS IT IS FOR CHILLS AND FEVER. GET IT FROM YOUR DEALER. MANUFACTURED BY MORRIS-MORTON DRUG CO., FORT SMITH, ARKANSAS.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.

Babies Smile
when stomachs do their
work and bowels move naturally.
Fretful, crying babies need

**MRS. WINSLOW'S
SYRUP**

The Infants' and Children's Regulator
to make the stomach digest food,
and bowels to move as they
should. Contains no alcohol,
opiates, narcotics, or other
harmful ingredients.
At your druggist

"CASCARETS" WORK**WHILE YOU SLEEP**

For Sick Headache, Sour Stomach,
Stagnant Liver and Bowels—
Take Cascarets tonight.
Furred Tongue, Bad Taste, Indiges-
tion, Sallow Skin and Miserable Hea-
daches come from a torpid liver and
clogged bowels, which cause your stom-
ach to become filled with undigested
food, which sours and ferments like
garbage in a swill barrel. That's the
first step to untold misery—indiges-
tion, foul gases, bad breath, yellow
skin, mental fears, everything that is
horrible and nauseating. A Cascaret
tonight will give your constipated bow-
els a thorough cleansing and straight-
en you out by morning. They work
while you sleep—a 10-cent box from
your druggist will keep you feeling
good for months.

Freckles—

There is a very effective way to remove freckles
and make the skin clear and beautiful. It is in
this way that Kintob Beauty Cream gradually gets rid
of the old freckled skin, and gives a soft, clear,
white, youthful and beautiful skin, which of
course should have no freckles.

Just get a box of Kintob Beauty Cream at any
drug store and apply it night and morning as
directed, and your freckles should begin to dis-
appear in a day or two. It is well to get a cake
of Kintob Soap also, as this helps to keep the
freckles away, once Kintob has removed them.

BELL-ANS
FOR INDIGESTION

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

ART GLASS
For Churches and Residences
Memorial Windows
CATALOG AND SPECIAL DESIGNS—GRATIS
F. J. COOLEGE & SONS, Inc.,
ATLANTA, GA.

Headache
Sour stomach, bad breath and
kindred disorders destroy
health. Get relief by taking

**RAMON'S
LIVER PILLS**

666 has more imitations than any
other Chin and Fever Tonic on the
market, but no one wants imitations
in medicine. They are dangerous.

CLOSING THE TOUR OF NORTH CHINA.

(J. F. Lowe, Cor. Secy.)

Leaving Hwanghsien on the morn-
ing of November 18 with the farewell
greetings of the dear friends, native
Christians and students, we journeyed
two days by shentza to Chefoo, spend-
ing one night in a typical Chinese inn,
which is, according to modern pro-
gress, not ten years in advance of the
inn in which Joseph and Mary stop-
ped the night before our Christian dis-
pensation broke upon the world. The
guests of one of these primitive hos-
telries are impounded with the mules
and donkeys, which constitute an im-
portant part of the pilgrim caravans,
and are only separated by mud walls.
The mangers in which the animals
are fed and about which you hear
them grinding their feed throughout
the night are not unlike that in which
the infant Saviour found His first
bed.

We had as our travelling compan-
ions both Brother Lowe and Brother
C. W. Pruitt. Arriving in Chefoo
shortly before night on the second day
we were greeted on the road outside
the city by the students of the girls'
school, drawn up in line with Mrs.
Lowe at their head. Our hearts warm-
ed again at this beautiful courtesy and
the tokens of Christian fellowship
after the long ride. We were escorted
to the home of Brother Lowe, having
missed the students of the boys' school
who had gone out by another road to
meet us. These soon found us in the
compound and with hearty enthusiasm
and waving banners declared their
welcome.

Two nights and a day were spent
in this important seaport city look-
ing into the splendid mission plant
which Southern Baptists have in this
influential centre and in fellowship
and conference with the beloved mis-
sionaries, Rev. Peyton Stephens, Dr.
C. W. Pruitt and Brother and Sister
Lowe, and with the native Christians.
The wife of Brother Stephens and the
wife and daughter of Dr. Pruitt were
in America, and we were compelled to
miss the joy of their presence.

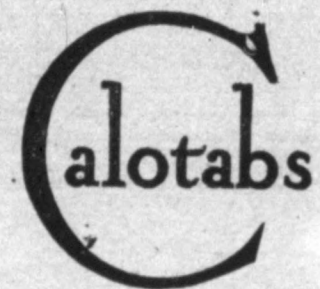
Chefoo is a city of some 100,000
population, is growing rapidly and
gives evidence of a vigorous and
healthy commercial life. Seaport
cities of its class in China are in
strong contrast with the native cities
and villages. Chefoo has modern of-
fice buildings and residences which
show the signs of the infusion of
western ideas into the East. South-
ern Baptists have long had work here
and they have something to show for
it. It was near here that the Rev.
James Landrum Holmes laid down his
life. At the time of the Taiping re-
bellion the rebel bandit was camped
about 25 miles from Chefoo threaten-
ing the city with massacre and pil-
lage. On the 6th of October, 1861,
Mr. Holmes, accompanied by Rev. H.
M. Parker of the Episcopal Mission
went unto the rebel camp to endeavor
to make terms for the safety of the
city. The two men failed to return
and the wild rumors concerning their
fate were finally set at rest when eight
days after their departure their slain
bodies, covered with wounds and burns
were recovered. At that time no
foreigner was allowed to be buried in
Chefoo or on the mainland and, after
securing permission from the mandar-
ins, Rev. Holmes and his fellow-

martyr were buried on the rock island
at the mouth of the harbor. Mr.
Holmes was a gifted young man pos-
sessed of strong intellect and decided
convictions and he gave promise of
great usefulness. He was talented,
ardent and winning manner and was
peculiarly fitted for work among the
Chinese. The circumstances sur-
rounding his murder will always re-
main a mystery. His death in the
midst of his manhood and usefulness
was a severe loss to Southern Baptists
and the cause of missions generally.
I am wondering whether there are in
America any living kins-people of this
missionary martyr. His name and his
deeds are not as well-known among
Southern Baptists as they ought to be.
The church in Chefoo is called "The
Holmes Memorial Church." In this
church we had the pleasure of speak-
ing to a splendid audience of Chinese
Christians, students, foreign residents
of Chefoo and English-speaking
Chinese.

I have found no better investment
of missionary money in China than
that which Southern Baptists have
made in Chefoo. A splendid piece of
land was secured extending across an
entire block and facing the beautiful
harbor front. This land could be
easily sold today at a profit of some
\$15,000 or \$20,000. Upon this land
there has been erected in red Chefoo
granite several residences and mission
buildings which are models and mar-
vels considering the amount of money
which they cost. The church is not
on the compound but is splendidly lo-
cated in the city and is constructed of
the same material. The several insti-
tutions which we have in Chefoo are
in good condition and performing a
higher order of missionary service.

When one has seen several of these
seaport cities of importance in the
Orient and has witnessed what has
been accomplished in Chefoo and the
possibilities that are before our work
there he covets for Southern Baptists
a like holding in every one of them.
At the earliest possible day Southern
Baptists ought to establish themselves
strongly in Dairen (Dalny), Tsingtao,
Lunkow and similar commercial cities
where great populations are centering,
wealth is accumulating and which will
influence vast areas of the interior.
In each of the above cities we have
the beginnings of work already but
no equipment worth the mention. If
Southern Baptists are to command a
following and exert an influence at
these centers they must without delay
place themselves in positions which
will enable them to do this or the
rapidly congealing conditions will
harden into difficulties which can not
be overcome. Christians from our in-
terior churches are being drawn into
all these cities and constitute a
nucleus around which churches and
influential Christian organizations can
be created and developed if missionary
forces are equipped and quickly sup-
plied. Southern Baptists have a re-
markably fine work in North China
but for some reason they have not,
as yet, as some other denominations
have done grappled masterfully the im-
portant political and commercial cen-
ters. In this they have missed much
both in profitable missionary service
and in the strengthening which they
might have given our work by evang-
elizing among the wealthier and more
influential people who reside in these
cities.

The next time
you buy calomel
ask for



The purified calomel tab-
lets that are entirely free
of all sickening and sali-
vating effects.

Medicinal virtues vastly proved.
Guaranteed by your druggist. Sold
only in sealed packages. Price 35c.

**Nadine
Face Powder**

(In Green Boxes Only)

**Keeps The
Complexion Beautiful**

Soft and velvety. Money back if not en-
tirely pleased. Nadine is pure and harm-
less. Adheres until washed off. Prevents
sunburn and return of discolorations.
A million delighted users prove its value.
Tints: Flesh, Pink, Brunette, White.
By Leading Toilet Counters or Mail, Dept. R. F.
National Toilet Company, Paris, Tenn.

CAPUDINE

The Liquid Remedy for Head-
aches. It's RELIABLE. Relieves
Quickly. No Dope. No Booze.
No Alcohol. Try it for Headache.

**The Desk With a
25 Year
GUARANTY**

The desk that stands
hard usage without be-
coming shaky. It is of extra strong con-
struction throughout and has these exclusive points
of excellence: Heavy Semi-Steel Frame, Patent
Wireless Hinges and Extra Wide Seats. The
design, construction and finish is perfect in
every detail. Our proven claim is—the best
desk, regardless of price. The only desk made
in the South. Opera Chairs and School Sup-
plies.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

2,200 pounds of cotton
when
NITRA - GERM
was used with preceding crop of peas
without fertilizer, as compared with
1,200 with fertilizer. Easy to use. Try it.
Costs \$2.00 per acre, delivered.
Write Nitra-Germ, Savannah, Ga., for booklet.

**TETTERINE
Ends Complexion Worries**

Healing, Antiseptic, Soothing, Fra-
grant.

50c at your druggist's or from The
SHUPTRINE CO., SAVANNAH, GA.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine
"Bayer Tablets of Aspirin"



Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Taleum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer-Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal, affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada

Feed your crop of peas with NitrA-Germ

Then follow with cotton. It will increase your yield without fertilizer. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

YOUR FACE?

Is the Complexion Mud-dy, Tanned, Freckled? If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema. Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

NEW SONG BOOKS For Your Church

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only \$4 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 20c for samples. Money back if not pleased. Send 60c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

OBITUARY.

Irma Thornton entered this world the 26th day of September, 1902. Her life flitted away while she was on the operating table in the Charity Hospital at Jackson, Miss., on the 25th day of February, 1919. She survived her mother about one month. She took the influenza on New Year's Day. This was followed by a severe attack of pneumonia.

She was a member of the New Zion church and Sunday School. We the teacher and members of her class miss her and we are striving to live so as to meet her.

"KING'S MESSENGERS,"
Crystal Springs, Miss.

BROTHER HIRAM H. WILLIAMS

Brother Hiram H. Williams of Prentiss passed over the River to Eternal Rest on Tuesday morning, April 15th, at eight o'clock at his home. Brother Williams was forty-six years old at the time of his death. He joined the Baptist Church in his youth, to which faith he remained true to the time of his last summons. He was a deacon and consistent member of the Prentiss Baptist Church for a period of years, at all times ready, willing and serving both as a member and officer in his church. He was free in his gifts of both means and time to every phase of the extension and development of the Kingdom of God on earth. He was a living and walking example of his Master, whose life he emulated so perfectly. His every day life was such a beautiful portrayal of the life of Christ, his Saviour in whom he so implicitly trusted at all times.

He was a loving and affectionate husband and a kind and considerate father. He is survived by his wife, Mrs. Irene Williams, one daughter, Miss Norma Williams and one son, Garland Williams, of Prentiss; two brothers, A. G. Williams of Prentiss and I. J. Williams of Wesson, three sisters, Mrs. S. S. Dale of Prentiss, Mrs. Dr. J. M. Dampere of Crystal Springs and Mrs. Dr. L. D. Dickerson of McComb.

We sincerely feel most grateful to our Heavenly Father for his rich gift to us of this noble and magnificent Christian life and are in great grief and deep mourning for the inestimable loss. May God's richest blessings rest and comfort his loved ones, who have our heart-felt sympathy.

C. E. THOMPSON

S. L. LEE

JOHN H. TYRONE, Com.

Passed, approved and adopted in regular conference of Prentiss Baptist Church, this the 20th day of April, A. D., 1919.

J. A. LEE, Moderator.

W. W. LEE, Clerk.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

HIG HATTIESBURG BANKING HOUSE.

Twenty years ago today, the First National Bank of this city, was chartered by the United States government—National Banks are chartered for only twenty years. Today its charter was renewed for another twenty years by the Comptroller of the Currency, and its wheels will continue to turn in the machinery of business as the Band of Commerce, a state institution, with a capital stock of \$25,000. Since its organization a quarter of a century has passed. It has seen Hattiesburg grow from a small town to a city, the railroads and towns of South Mississippi grow from few to many. It has witnessed and aided the development of every important industry within many miles of Hattiesburg, and often its reach has extended even into other states. The late Captain of Industry, Captain J. T. Jones, is quoted as having said it had contributed more to the development of South Mississippi than any other influence except the railroads.

But the Bank is older than twenty years. It commenced business in 1895, looking as ever to the best interests of South Mississippi. It has been born again, coming out of the womb of time with renewed energy, inspiration and ambition, with the wisdom of experience and knowledge of long observation.

MADE NATIONAL BANK.

January 25, 1897, the Bank of Commerce was converted into a National Bank, and chose the name "National Bank of Commerce." It then had a capital stock and undivided profits of \$65,000.00, deposits \$156,320.53 and total resources of \$249,412.34. Now its capital stock and undivided profits are \$426,673.64; deposits, \$4,445,781.91 and total resources, \$5,102,614.48. The life and character of Hattiesburg and this section of Mississippi are told in these results. A people are judged by the monuments they build, and while marble shafts bespeak their beautiful eulogies, yet no expression commends them more than the pyramids they build of trust, confidence, cohesion, love and loyalty to one another. A community is blessed when it possesses business leaders who, by their foresight, fairness, kindness and devotion to the causes of the people make co-operation easy, thus making outlet for energy the latent resources of character and material, thereby oiling the ways to industry and progress.

This bank has solidly withstood financial panics, periods of inflation and deflation, and while ever keeping the interests of its friends and community to the fore, never failed to point out the signs of the times, and the fundamentals that must control the destinies of a people.

TWO BANKS MERGED.

In 1908, the National Bank of Commerce and the First National Bank were merged under the charter of the National Bank of Commerce, but changing the name to "First-National Bank of Commerce," to signify the union of interests. The combined deposits were \$1,183,904.30. The results since achieved testify the wisdom of the course and harmony of the organization. All of the directors of both

ICE CREAM

1
Cent
a
Dish

is one of the luxuries everybody wants, and everybody can have it by using

JELL-O
ICE CREAM
Powder

Dissolve a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you have two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocer's.

THE GENESSEE PURE FOOD COMPANY
Le Roy, N. Y.

WEEKLY HEALTH TALKS

THE MANY MYSTERIES OF NATURE.

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

Favorite Prescription should have the full confidence of every woman in America because it contains no alcohol and no narcotic. Dr. Pierce knew, when he first made this standard medicine, that whiskey and morphine are injurious, and so he has always kept them out of his remedies. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. for trial pkg. Tablets.

OFFICE TRAINING SCHOOL.

Alice V. Wylie

Lyceum Bldg. Memphis, Tennessee

A completely equipped business school for the training of young men and women who mean business. Graduates always in demand. Tuition monthly. References required and given.

banks became directors of the institution while the officers of the National Bank of Commerce continued the active heads of the banks.

January, 1918, feeling that "First National Bank of Commerce" was a long name for the convenience of itself and customers, the name was changed to the shorter name "First National Bank," which it now bears.

The officers and directors of the bank are painstaking, thoughtful, progressive men. They have been foremost in the civic and social life of the community, and have lent themselves freely to the public needs.

Captain J. P. Carter, its president, was a valiant Confederate officer. He is a learned lawyer, was Lieutenant Governor of this state, a member of the State Constitutional Convention, and has been a member of both bodies of our state legislature.

F. W. Foote, its active vice-president, is the only officer who has been with the bank since its organization. Though under legal age he joined the Bank of Commerce in 1895 as its assistant cashier. He has continued consistently as its principal active officer, and is still young in years, spirits and health. He has been president of the Mississippi Bankers' Association, a member of executive council of the American Bankers' Association, and is now the Mississippi vice-president of the American Bankers' Association. He is also at this time a member of the American Bankers' Association's Committee on taxation of National Banks. He is now filling his second term as a director of the Federal Reserve Bank of this Federal Reserve District. His wide acquaintance and broad contact with the larger affairs of this country are reflected in the growth of the bank and its usefulness in this community.

G. J. Hauenstein its cashier, became identified with the bank in 1900. He is well known and the recipients of his kindness and careful attention are numberless. He is prominent in the Mississippi Bankers' Association, has been a member of its Executive Council, and is at present one of its vice-presidents. Educated at the United States Naval Academy, and being a

student, he is naturally a cultured and broad minded business man. No one has labored more consistently than he for country and community.

Walter Jones, its assistant cashier, grew up in a bank, it is said. He is said to probably know more about the details of this community than any other man in it. He is an organizer of ability, a man of fine judgment and a well known citizen whose usefulness and fidelity are unsurpassed.

HAD SPECIAL EXAMINATION.

The law provides that before the Charter of a National Bank can be extended, it must first receive a special examination, and be found worthy and well qualified. The fact that the Comptroller of the Currency has extended its charter bespeaks the soundness and fitness of the First National Bank of Hattiesburg.

LADIES CAN WEAR SHOES

One size smaller and shoes last longer after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot-bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions, prevents Blisters, Callous and Sore Spots. It's the greatest comfort discovery of the age. Try it today. Sold everywhere.

A FAMOUS PRESCRIPTION.

Some years ago, a lady, who tells the story herself, went to consult a famous New York Physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, Doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me in a month from today."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected at least the prescription was not an expensive one. Besides it certainly had been a long time since she had read the Bible regularly—she reflected with a pang of conscience. Worldly cares had crowded out prayers and Bible study for years, and, though she would have resented being called an irreligious woman, she had become a most careless Christian. She went home, and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well, he said, smiling, as he looked at her face, 'I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?'"

"No, doctor, I don't," she said honestly. "I feel like another person. I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my great-

President, J. P. Carter
Cashier, J. G. Hauenstein

Active Vice President, F. W. Foote
Asst. Cashier, W. P. Jones

FIRST NATIONAL BANK

HATTIESBURG, MISS.

CAPITAL AND SURPLUS.....\$ 420,000
DEPOSITS\$4,400,000

BANKING BY MAIL A SPECIALTY.

The Telephone, Telegraph, United States Mail and Express service make all neighbors, and have placed the strongest institutions in reach of all.

35,000 Baptist Pastors

Will observe

Sunday, May 11th

as

Denominational Day

It will be an occasion for preaching on our Baptist principles, and setting forth our great Baptist program. We have sent out to these pastors at their request 400,000 copies of a tract which will be distributed on that day.

LET US ALL MAKE IT A GREAT DAY.

Baptist Sunday School Board

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER.

ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

est source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "That I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor

died only a little while ago, but his prescription is still good—Selected.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

Follow Lincoln's advice—you have the opportunity. All he says here applies to you. Buy War Savings Stamps and Thrift Stamps.

Grove's Tasteless Chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, invigorating Effect. Price 60c

1,200 Bible Questions

IN CONSECUTIVE ORDER

Use Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies and homes.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions,"—Mrs. S. B. Boykin, Secretary Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"To consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Buffalo, Texas.

Answers printed in separate pamphlet. Sold at same price as question books—10 cents, three or more, 8 1-3 cents each. Postage prepaid. Orders promptly filled when sent to IRVING GILMER, Liberty, Mo.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPPINE CO., SAVANNAH, GA.